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"ASIA'S OWN OPINION."

UNITED MISSION STUDY.

Text Book—"The Light of the World"—Speer.

BY MRS. JOHN P. WHITE, MANHATTAN, KANSAS.

CHRISTIANS believe that Christianity is the final and absolute religion for men. They believe that it contains and embraces all the truth taught by other religions. They believe that it is superior to all other faiths. It strengthens the belief to have the testimony of men from other faiths, who have accepted Christianity. Men who have grown up in the older religions and have been converted to the religion of Jesus Christ are able to give a reason for the hope that is in them.

What wonderful power is it that leads a man to give up home and friends and money and position and often life itself! It is nothing less than the constraining love of Christ. Men who have become Christians at such peril and sacrifice—or their children—are strong in their conviction that the religion of Christ meets the soul needs of every man.

None are more competent to make a comparison than the men who have personally known the non-Christian religions and Christianity "and in their own life and experience have fairly and honestly compared them."

Mr. Robert E. Speer, the writer of "The Light of the World," sent out questions to leading Christian men of different countries in Asia that he might get "Asia's own opinion" of the "true character of the non-Christian religions and of the relation of Christianity to these religions."

The first question is: "Are the non-Christian religions or faiths really religions or faiths in the same sense in which these words are applied to Christianity?"

Some say they are, some say they are not. As Mr. Ibuka of Japan says, "It all depends upon the definition of religion." If religion means "communion with God" or "faith in a personal God," Buddhism is not a religion, for Buddhism teaches that there is no God. Confucianism is not a religion, because it has no teaching concerning God. Hinduism is not a religion, but a system of philosophy. Animism is not a religion, but a mass of superstitions. In another sense these are all religions. If we take a broader definition of religion and consider it as the spiritual side of man

reaching out to an unseen spiritual power then we must call all these non-Christian beliefs, religions.

Call them religions or philosophies, we can see that in all of them there is a search after God. To explain the philosphy of life, to prepare for an unknown future, to propitiate the spirits, to purchase by meritorious acts a reward in the hereafter, these all occupy the mind and thought of the non-Christian world. By prayers and penances and pilgrimages the devotees give evidence that the heart is sorely distressed and seeking after peace.

If religion is that which brings comfort then there is but one religion. All converts from the heathen world testify that empty forms bring no joy into the life of man. Mohammedanism, which is often thought of as a belief in our God fails to satisfy the heart. Dr. Imad ud Din, the most notable convert from Mohammedanism, in India, tells us: "I found nothing in Mohammedanism from which an unprejudiced man might in his heart derive true hope and real comfort. ..... Rites, ceremonies and theories, I found in abundance but not the slightest spiritual benefit does a man get by acting on them. ..... I discovered that the religion of Mohammed is not of God, and that the Mohammedans have been deceived and are lying in error; and that salvation is surely to be found in the Christian religion."

ESSENTIAL DIFFERENCES.

There is a disposition on the part of many people to emphasize the elements which Christianity has in common with non-Christian faiths. Writers will often dwell on these points of contact until they convince many that these religions have so much truth in them, that they are almost as good as Christianity and really quite well suited to the Eastern World. The Eastern Christians who have been brought from non-Christian faiths into the light of the Gospel are unanimous in their opinion that the points of similarity are not numerous. They think Western scholars are inclined to lay too much stress upon the resemblances of Christianity to non-Christian religions. "The points in common are not so numerous as is supposed by some; and the differences are so fundamental that the resemblances are often more apparent than real."

There are many fundamental differences, the most important of which is the teaching concerning God. Buddhism declares there is no God. Buddha may teach this, but his followers cannot be satisfied and the unsatisfied hearts of these people in their search after God have multiplied deities almost indefinitely and have made Buddha himself the chiefest god.

Confucianism in its teaching is agnostic. Hinduism lacks the "idea of God as personality" but has 330,000,000 gods to worship. Mohammedanism, which is supposed to approach Christianity in belief, knows God only as a great Sovereign. It remains for Christianity to proclaim the true God and Father and the manifestation of His love through Jesus Christ, His Son. "The Lord our God is one Lord."

The relation of man to God or to his gods is a vital difference between the Christian and non-Christian religions. Fellowship, communion and loving obedience are all lacking in non-Christian faiths.

The teaching concerning sin is another difference. The "want of conformity unto or transgression of the law of God" we call sin. The non-Christians talk of sin but it has not that deep conviction of sin as a moral evil. Confucius never

clearly recognized any duties but such as are due from man to man. Hence there is no place in Confucianism for the Christian conception of sin.

Buddha, when he speaks of sin says that *tanha* (thirst or desire) is sin. Ten sins are enumerated in Buddhist authorities: 1. Doubt. 2. Dependence on rites. 3. Sensuality. 4. Bodily passions. 5. Hatred. 6. Love of life on earth. 7. Desire for life in Heaven. 8. Pride. 9. Self-righteousness. 10. Ignorance. In the ten commandments, lying, stealing and adultery; use of tooth powders and perfumes, singing of any kind, use of gold and silver in any transaction are all reckoned as sin.

Hinduism throws off all the responsibility of sin, "According to the universal Hindu belief, shared alike by the most ignorant villagers and by the most learned pundits, all that I am and all that I do, be it what we call good or be it evil, is the necessary and inevitable result of certain other acts of mine in a previous state of being, of which I have no recollection, but the fruit of which I nevertheless must bring forth of whatever sort it be."

Among Mohammedans the sense of the guilt of sin is very slight. They believe that "God misleadeth whom He pleaseth, and guideth whom He pleaseth aright." This belief blunts the sense of responsibility for wrong-doing. "If a man sin the Koran assures him that this sin is because God hath 'bound his fate about his neck,' so that the fault is not man's but God's."

The violation of a law of Mohammed is a far more serious matter than the violation of the moral law. A traveler in Arabia says that on one occasion he asked a Wahabi Mohammedan what in his opinion was the greatest of sins. "Undoubtedly he replied, the sin of *shirk* (denying the personal unity of the Godhead.)" "And how about murder, lying and adultery?" "Ah, God is merciful," was the reply.

In all these religions sin is ceremonial defilement and not a transgression of the holy law of God. To rid the soul of the burden of sin, Christianity provides atonement and redemption, while other religions depend upon meritorious conduct.

Throughout all the ages men of every nation ask the question, "If a man die, shall he live again?" We should except Confucius. He seems to have avoided this subject altogether.

In Hinduism the question is not how to be rid of the sinful heart and character, but how to escape the sufferings incident to life, how to escape the millions of re-births until they shall finally be absorbed in the one immeasurable All. They believe they must go through 8,400,000 re-births, until finally they find rest and peace.

Buddhism teaches a kind of salvation. It is unlike the Hindu idea of absorption in the Divine Essence. The heaven of the Buddhist is not an eternal abode. It is deliverance from the necessity of re-births. It is simply non-existence. The Mohammedan teaches that there is but one way of salvation and that by way of Islam. The Koran says, "Whosoever followeth any other religion than Islam it shall not be accepted of him; and in the next life he shall be of those that perish." Now and then in the Koran is found a not unworthy description of heaven. Far more often it is pictured as an eternity of sensual enjoyment.

What a wonderful light must flood the soul of the new convert, who learns of redemption of sin and the eternal happiness of heaven.

Another question propounded to these

Eastern Christian men was, "Is the Christianity, not of the Church nor of the West, but of the New Testament, the final and absolute religion for men, or is it to be modified by contact with the non-Christian religions? It is refreshing to note that these men who know all the good there is in the non-Christian faiths are firm in their belief that the Christianity of the New Testament is the religion *for the whole world.* They have no apologies to make for the Christian faith. *They believe in it.* They have seen the failures of heathenism and the triumphs of Christianity in the lives of men and they are assured that nothing but the Gospel of Jesus Christ can meet the soul's needs.

Mr. Ebina of Japan suggests that "Christianity was not perfectly apprehended by the Apostles themselves, and after now, nearly two thousand years, not even yet so apprehended."

All these men suggest that the Eastern Church may help the Western Church into a deeper apprehension of the truth of Christ. Just how the Church will be blessed by the addition of these contemplative men of the Orient, no one can tell. Mr. Uemura of Japan says, "In the contact of Christianity with the thought of the Orient, some of the things of Christ will be brought into a clearer light than ever before and the nations will walk in that light." The thought of the imminence of God, the rapturous and loving worship of the Oriental, the renunciation and self-surrender and the deep contemplation on the Word of God, all so characteristic of the Eastern Church will enrich the whole realm of Christian life.

Let us reassure ourselves from Christ's own word that His religion is for *every man* and that He expects His Church to believe it and *act* accordingly.

ARE THE EAST AND WEST INCAPABLE OF MUTUAL UNDERSTANDING?

The people of the East are different from the people of the West. Language, customs, modes of thinking, traits of character, all seem different. Indeed, the whole Orient seems to be topsy-turvey. Tourists and missionaries alike

A PATIENT COMING TO THE DISPENSARY. THE MINISTRY OF HEALING.
"AND HE HEALED MANY THAT WERE SICK OF DIVERS DISEASES."—MARK 1:34.

dwell on these differences until we all are ready to exclaim with Kipling:

"East is East and West is West
And never the twain shall meet."

It takes away some of our self-esteem to know that we are the queer people on the other side of the globe. A Chinese resident in the United States is said to have written home to his friends a letter from which this extract is taken. "What is queerer still, men will stroll out in company with their wives in broad daylight without a blush. And will you believe it men and women take hold of each other's hands by way of salutation? Oh, I have seen it myself more than once."

"After all, what can you expect of folk who have been brought up in barbarous countries on the very verge of the world? They have not been taught the maxims of our sages; they have never heard of the Rites; how can they know what good manners mean? We often think them rude and insolent, when, I'm sure they don't mean it; they're ignorant, that's all."

These racial differences are very apparent to one who visits the East for the first time. They are often unduly emphasized by those who are not caring to understand the thought of the Orient. The tourist does not understand the East; he is there for pleasure only. The business man does not understand the East; he is there for money only.

Ask the missionary if he understands the East; ask the educated native Christians if they understand the West. Ask these men if there is not between them an abiding affection that rises above mere differences of race. Ask Neesima, who because of Christian love became Joseph Hardy Neesima. Ask Pastor Hsi as David Hill helps him in his struggle to give up the opium habit. Ask the lepers under the care of Mary Reed at Chandug Heights, India. Ask the rescued famine orphans of India and China. Ask Pundita Ramabai, who labors in faith for neglected dark-skinned widows in India, while Christian white sisters send gold and silver for their support. Ask Kamil Abd El Messiah as he kneels in Dr. Jessup's study in Beirut, Syria, learning

WARD MAIDS FEEDING THE WAIFS. THE WONDER-WORKING POWER OF HEALING THE LITTLE ONES. TANTA HOSPITAL, TANTA, EGYPT.

to talk with God. Ask the Waganda Christian as their tears fall on the coffin of Alexander Mackey — Uganda's "White Man of Work." Ask Susi and Chuma as they watch in lonely vigil in the little hut in Ilala and later carry the body of Livingstone on that perilous journey to the sea. Ask the missionaries of China whose lives were saved in the Boxer uprising, by native Christians. Ask our own missionaries in India and Egypt who have had the tears of Christian men and women mingled with theirs in time of sorrow. Ask all these and multitudes more and see if they do not tell you that *through Christ* the East and West do understand each other.

Have they not time and again laid down their lives each for the other? And we have the Master's own words for it "Greater love hath no man than this that a man lay down his life for his friends."

The Poets lines:

"For East is East and West is West
And never the twain shall meet,"

must be answered by other lines—

But Christ is Christ and rest is rest;
And love true love must greet;
In East and West hearts crave for rest,
And so the twain shall meet—
The East still East, the West still West
At Love's nail-pierced feet.

HOW SHALL WE WIN THEM?

It would be satisfactory in many kinds of work to know just how to proceed. These Christian scholars of the East have made a few suggestions concerning the message and method of Christian preachers and teachers among non-Christians. In brief, their plea is, Love us into the Kingdom; do not attack our religions and defame our religious heroes; do not criticise our beliefs. On the other hand do not try to compromise with heathenism. Search out all the truth you can find in our religions and show us the deeper, fuller truths of Christianity. If your Bible is not inspired; if your Christ is not divine, we do not need them. You have nothing better than we have. Tell us of the supernatural in your faith. Lead us to your wonder-working Jesus. Show us that this is a condemned world; lead us to an appreciation of sin and then show us how we may find forgiveness for sin and how we may be redeemed by the Lord Jesus Christ. Above all, by your walk and conversation show us just how a Christian ought to live.

ARE WE WINNING?

How far has Christianity as yet actually touched the life and thought of any Asiatic land? There are some critics who hold that Asiatic peoples are inaccessible and incapable of being touched by Christianity and that Christianity can never hope to displace the non-Christian religions.

If we were to attempt to prove by statistics only that Christianity is sweeping the world, our critics might laugh. The two million, five hundred thousand communicants and five million adherents of the Church gathered from heathenism are but a few out of the unsaved millions of earth.

But Christianity is the *leaven* in the meal and quietly it is moving the whole world. Invisible forces are at work everywhere and the power of Christianity is being felt in non-Christian lands. The leading Christian men of Japan, China, Korea and India all testify that these lands are open and accessible to new principles and that the Church is having great power in lifting the ideals of the East.

"To speak for India only," says Mr. Mukerji, "Christianity has already revolutionized the thought, and leavened

the life of the country .... The spirit of brotherhood and Christian liberty is gaining ground in social matters." The leavening influence of Christianity is evidenced by the "extensive movements in India within the non-Christian religions incorporating the ideals of Christianity." These reform parties are both Hindu and Mohammedan. Many of the ideas they think they are originating are simply bits of Gospel truth which they have consciously or unconsciously borrowed from Christianity.

It is a mighty testimony to the power of the Gospel that a few humble men and women like our missionaries can set to work influences that will change the laws of a great empire like India. To be sure we must give due credit to the power of the English government but it was missionaries who instituted and carried through the fight to abandon the *suttee,* to give a girl the right to her own person and to raise the age of marriage.

Japan has accepted and adapted the teachings of the West in a very unusual way. Think of it! Japan has a school system that enrolls ninety-six per cent of the children of school age. That Christianity is recognized as a power for righteousness is attested by the current literature. In a recent issue of an influential Japanese paper, the editor said, "While as yet the number of converts to Christianity is not very great, Christian ethical ideas and the Christian world-view are widely spread among the people." Christian influence has forced concubinage into disgrace in Japan. Concubines are not kept openly as of old.

Another testimony showing that Christianity is permeating Japan is the way Shinto and Buddhist priests have introduced new ideas into their services. They officiate at weddings; they conduct Sabbath Schools; they sing hymns.

Charitable enterprises, introduced by the foreign Christians have enlisted the support of all classes. Among the abundant proofs of the changed attitude in Japan is the gift of $50,000 which was sent by Japan to Italy at the time of the great calamity in Sicily. Thousands of testimonies might be gathered from men and women in Japan who have found joy and peace and comfort in the Gospel of Jesus. Mr. Ibuka says, "I have stood by the death-bed of more than one Japanese Christian and witnessed such calm triumphant death that left not a particle of doubt in my mind as to their living faith in Christ."

China with her great masses of people has been profoundly affected by the Christian life of the West. Christian ideas and ideals are working quietly and out of sight.

The anti-opium movement in China is as old as Protestant missions. The first effective crusade against foot-binding was begun by a Christian American woman. The movement has spread and grown in influence until many non-Christian women are in societies for fighting this evil. The Christian Sabbath has been adopted as a holiday all over China.

To say that China is incapable of assimilating Western and Christian ideas is to deny a miracle that is happening before our very eyes. It is not too much to say that at the bottom of all the attempted reforms in China is the missionary enterprise. The impulses that have brought about these mighty changes have been from without and not from within. Mr. Tsen testifies that "Most of the modern reforms were begun by missionaries, by their institutions, their books or through scholars who got into some connection with them, though they became

widespread or generally desired, when China was awakened by her foreign wars and her foreign students returned."

For a century this originally small but steadily growing body of Protestant missionaries has been striving to create a "new moral and spiritual climate." "They have explored the Chinese language and literature, translated the Bible and prepared not merely Christian books but others of general value and importance for the enlightenment of the Chinese people."

The press is one of the mighty forces that God has honored in awakening China. Our American presses alone issue annually, 119,000,000 pages. "A dozen years ago there were no newspapers in China in the vernacular; today there are over two hundred."

Missionaries have put the Chinese students in touch with the whole world. Missionary schools started the intellectual awakening of China. It would be diffdifficult to exaggerate the significance of that awakening. About five years ago the Commissioners of education in Tientsin and Shanghai advised the people to give the money used for the offerings to the dead to the educational fund "with a view of equipping themselves and their families for the exercise of electoral power."

The influences that are felt from the missionary schools show that "these institutions have been active dynamos throwing out light and heat in all directions." "China has undertaken an educational program which calls for one school for every four hundred families in the empire within five years, with accommodations for forty-five million pupils in ten years."

The East is beginning to understand and appreciate something of the missionary motive. The prejudice against foreign Christians has often been dispelled by the aid given in times of famine. Once and again have we sent relief to the stricken districts of India and China. Time was when this would have been refused. When Mr. Hill and Mr. Turner, pioneers of the Wesleyan Missionary Society, attempted to relieve the distress of the starving people in the Capital of the Honan province, they were repulsed. Though the roadsides were lined with the bodies of the dead and dying, the officials declined all help

THE WORST SPECIMEN OF HUMANITY THAT EVER ENTERED THE TANTA HOSPITAL.

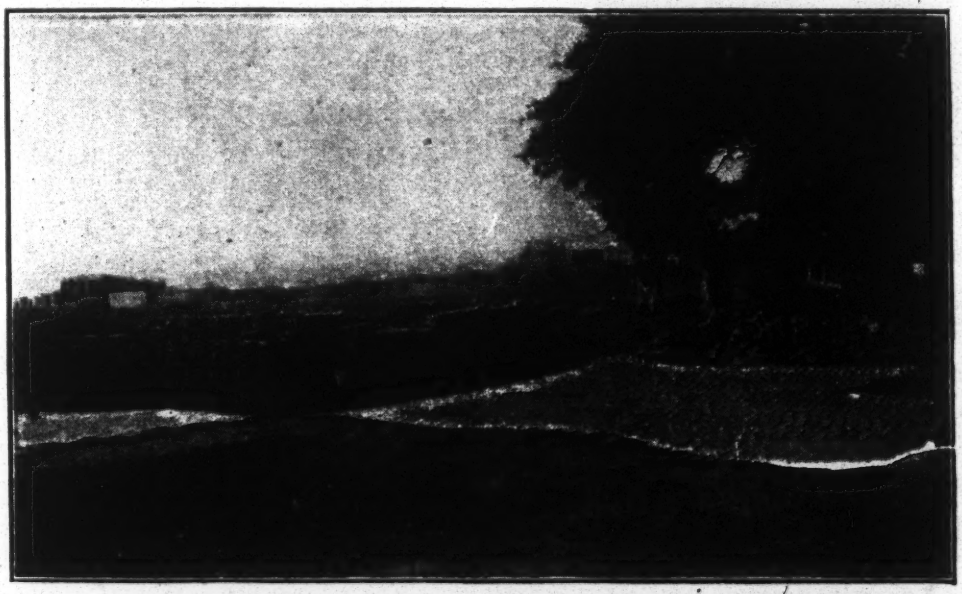
The mother died, and the child was wrapped in old rags. The neighbors took turns in giving the baby a few mouthfuls of milk. A strong odor came from the bottle, the milk being sour. The finger of an old kid glove was used on the bottle for a nipple. The baby was skin and bones, and its life could not be saved.

and asked them to leave the city. It is not so today. Christian help is gladly accepted.

Philanthropic institutions in non-Christian lands are a living testimony to the high ideals of the Church. Hospitals, Schools for the Blind, Rescue Homes, Leper Asylums, Orphanages and Opium Refuges are demonstrations which interpret Christian civilization and leaders in the non-Christian world are moved to open similar institutions for their suffering fellowmen.

The late Marquis Li Hung-Chang, when in America said to a delegation which waited upon him, "I fully appreciate the philanthropic objects which the missionary societies have in view. The missionaries have not sought pecuniary gains at the hands of our people. You have started numerous educational establishments which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West. As for the material part of our constitution your societies have started hospitals and dispensaries to save not only the souls but also the bodies of our countrymen. I have also to add that in times of famine in some of our provinces you have done your best to the greatest number of sufferers to keep their bodies and souls together."

"The sociological importance to China," says Dr. Sydney Gulick, "of free and pure Christian propaganda is completely ignored by the average student of Oriental affairs. But beyond dispute it is, that no more potent though silent influence is exerted in that land for the removal of race-misunderstandings and prejudices, and for the upbuilding of the era of good-will between the white man and the yellow man, than are exerted by Protestant missions."



MANUFACTURE OF SUN-DRIED BRICKS IN EGYPT.
These Make Substantial Buildings For Our Missionary Enterprises in Egypt.

At a dinner in New York City in 1906, H. E. Tuan Fang said, "We take pleasure this evening in bearing testimony to the important part taken by the American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the Empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the

West. They help us to bring happiness and comfort to the poor and suffering by the establishment of hospitals and schools. The awakening *of China, which now seems to be at hand may be traced in no small measure to the work of the missionary.* For this service you will find China not ungrateful."

Whatever may be thought of his message or his work, the type of life and character shown by the missionary is the most effective force in winning the East. In the early days of missionary work in Japan, Captain Janes was assisting Dr. Verbeck in teaching. Adachi Kinnosuke testifies that, "Captain Janes lived out a Christ life in his every day actions. And, he adds, "I believe no sermon has ever been known to be quite eloquent enough to compare to the eloquence of a simple Christian life. And the magic eloquence of it touched the hearts of the rugged children of the Kumamoto samurai."

When Japan was beginning in her period of reconstruction, Joseph Hardy Neesima was one of the few who had studied abroad and who was capable of filling a government position of great responsibility. Viscount Tanaku came to him and pressed upon him the claims of his country.

It was a critical hour for the nation. "One season in a thousand autumns." For three days and two nights the Viscount talked. He tried to prove to Neesima that as a high government official he could do more for the spiritual regeneration of his country than as a simple preacher. To all this Dr. Neesima said, "I have only one answer; my life is not my own. It belongs to Jesus Christ. Many years ago I solemnly swore to devote my entire time and effort to His cause. I cannot take back my words and my heart. I cannot do it."

At last in great impatience Tanaku started to go. "Well, Neesima," he said, "I'm going. I am sorry you are indeed the slave of Jesus Christ. Good-bye."

Dr. Neesima became President of the great Doshisha University, and Adachi Kinnosuke remarks, "Dr. Neesima lived a Christian life. It stamped the age in which he lived; it colored the history of his country."

At the celebration of the "Semi-Centennial of Protestant Christianity in Japan," Count Okuma, himself not a professing Christian, gives this significant testimony, "I came in contact with and received great impulses from some of the missionaries of that early period, particularly from Dr. Verbeck. He was my teacher in English and history and the Bible. I can never forget the great and virtuous influence of the man. At that time, Dr. Verbeck could do but little direct evangelical work, but all his work was Christian. In everything he did his Christlike spirit was revealed. . . . . *Only by the coming of the West in its missionary representatives and by the spread of the Gospel did the nation enter upon world-wide thoughts and world-wide work.*"

Are we winning the East? Ah, yes! Faster perhaps than we think. Men and women of high Christian character are living the "Life that is Christ" in the darkest places of the earth. They are touching other lives as they give their Master's message. These in turn are transformed by the power of the Holy Spirit, and noble Christ-like characters are raised up on the mission fields from among those whose lives were wicked and degraded. Nothing testifies so strongly to the supernatural power of Christianity as the changed lives of men and women.

Granted a sufficient number of workers with lives dominated by Christ, we

may expect that the non-Christian religions will crumble and fall and the world be evangelized during this century.

According to the testimony of these earnest Christian scholars of the East, the non-Christian religions are inadequate; Christianity is adequate. Christianity needs no supplements from the non-Christian faiths. It is the absolute world religion. There is no barrier between East and West that Christianity cannot break down. The statesmen of the East add their testimony that the awakening of the Orient is due in large measure to Christian teaching and Christian influence.

In view of these evidences the Church with renewed consecration, should move forward with a definite plan to give to the *"Changing Orient" our "Unchanging Christ."*

QUESTIONS.

1. Do the Christian converts in Asia think Christianity unlike the non-Christian religions?
2. Wherein are the non-Christian religions fundamentally unlike Christianity?
3. Through what means may the East and West come to a mutual understanding?
4. Is the testimony of non-Christian statesmen of value?
5. Is Christianity to be the final religion of the world?
6. IF SO, WHEN?

REFERENCE BOOKS.

Pundita Ramabai.—Dyer.
Pastor Hsi.—Taylor.
Gloria Christi.—Lindsay.
China and America Today.—Smith.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

EDITORS' NOTE.—Miss Mookerjee, the writer of this article, has been Head Mistress of the School for Heathen Girls in Gujranwala for a period considerably over twenty years. She is a highly educated and accomplished Bengali lady, speaking several languages with fluency, and her untiring zeal in the service of Christ is well known. She is one of the most honored and trusted workers of our Mission. The cause of the widow has long been dear to her, and she has specially given the last few years of her life in loving self-sacrifice and service for these sin-cursed and down-trodden ones of her country-women. I am sure her letter will be read with much interest by those whose lot has been cast in happier circumstances, who will of necessity ask themselves, "What can we do to help?" and will find a way.

GUJRANWALA, January 29, 1912.

DEAR MAGAZINE:

In writing an account of the work among the widows, I must say that more than 15 years have been passed, since the Lord put it into my mind to do whatever I can for bettering the condition of the widows, (especially the Hindu widow,) with whom I come in contact. By teaching them something which will enable them to earn their living and thus to alleviate their grief and misery, and to lead them to Him, who upholdeth the fatherless and widow, the only true Savior of sinners, who saves us from sin and its consequences and is able to give us full salvation for which the heart of these widows thirsts and pants. As they are taught that widowhood itself is a punishment of the sin which they have committed in their former existence, the widows are naturally seekers after truth, being deprived of all earthly comfort, they long to get that consolation which only the true religion can afford. But, oh!

where do they go to get the healing balm for their sores. They are making such an awful mistake, having no knowledge of a fountain freely flowing to quench the thirst, are hewing out the broken cistern for their disappointment and shame. They go to the Sadhus for instruction and to the places of pilgrimage where these Sadhus and Pandos (their religious priests) abound, who instead of pointing them to the true water of life, whose knowledge they have not themselves, meanly and selfishly point them to the stenching pools of water which can not quench the real thirst but rather poisons the whole system and gives it adaptability and facility to take in all the germs of sin and immorality. These *Sadhus* do instruct the women to do things in which they have their own self-interest in view, but for these miserable widows, only a life of poverty, misery and shame. The condition of the widows whether rich or poor is equally pitiable. The young widows of wealthier and higher class people are kept in strict seclusion and are not allowed to go to school or learn anything which would be useful in their future life. Therefore when by the providential circumstances, they are left poor or unprotected whether in youth or advanced age, they are helpless in the world and in many cases their condition is worse than that of the poor ones. One might think that the widows of rich and well-to-do families are comparatively safe and happy, but this is not the case always. Often they are exposed to danger and peril from their own people in their own homes as well as from outsiders. On the other hand, those who are poor and have to earn their own living are exposed to many dangers and difficulties and have no chance of learning in school or of improving their condition on account of poverty.

KAMAL MOI MOOKERJEE. OUR RAMABAI IN THE PUNJAB MISSION.
Women of Fourth Allegheny, Pa., Provide the Salary of Miss Mookerjee.
See Page 115, Women's Missionary Magazine, November, 1909.

The position of the widows whether rich or poor is very critical. They are surrounded by bad men and women, who spread various kinds of nets to catch and ruin them, body and soul. I wish I could write some account of the widows, but neither time nor space permits me to do this. In my attempt to better their physical, moral and spiritual condition, I had nothing to present them except the Christ and Him crucified. It is only His shed blood, which has wonder-working power to give light and life to the benighted and dead conscience of the idolaters. To fulfill my purpose, I always taught them to read and write, because it served both the purposes, by enlightening their mind and enabling them to read their Bible for themselves, and also to prepare them for examinations. After passing certain examinations they are entitled to scholarship and thus support themselves to further study. I never lost sight of my only object of teaching the Bible orally or by reading. I have kept no record of the widows who frequented my school and home for the purpose of learning. I wish I would have done that. There were many who attended for a short period and then left but many of them have passed their higher examinations and are now holding good positions as teachers in government, Arya, Sikh and mission schools here in the city and not a few are working in other cities. The Head Mistress of the Srinagur School, Cashmere, is a widow pupil of mine. The Head Mistress of Patiala State Girls' school is also a pupil of this school and there are several who are working in other cities. There is one encouraging feature of it that they always keep correspondence with me and are continuing to read Christian literature.

After some years' experience, I found the indispensible necessity of having a home for the widows, where those who are willing to come out and stay as a pupil or inquirer might stay in safety, for what is the use of educating them and of improving their social and physical condition, when morally and spiritually they are exposed to danger. These women who attend the school and stay in the city are exposed to greater danger from the bad men and women. As the Hindus, Mohammedans and others don't like the idea of these women learning, especially the Bible. So they try their utmost to take them away from us by giving them allurements of different kinds. They prefer to see them ruined than to allow them to become Christian. Although I had no place to start such a home yet, I invited to come and stay with me any widow who wanted to come either for learning or for protection. The first Hindu widow who came to stay with me, with her daughter, was Viro. She is a Christian now, and is a teacher in the school here. Her daughter is in Miss Campbell's school now. The next one was Shanti who came four months after Viro was baptized, and became a Christian about two years before Viro. These two confessed their faith in Sialkote during the Convention and were baptized there.

Viro's conversion created a great stir and one of the Mohammedan widows who was staying with me left the home, saying, "There is some magic power in Christian prayer." She was frightened lest she become a Christian, too. I have four women in my school now. Of these, three are staying with me in my home, of which two are staying all the time, while the third one has kept a room for herself but does not stay permanently all the time. I have allowed her to do so. I will write here a short account of this last woman: She says many years have passed. One day when she was passing though the street in front of our school she came into the school to have a glance of it. This was chapel period when we gather all the girls and have a devotional exercise with them. She says it was the first time in her life when she saw Christian praying as speaking face to face to some invisible power, there and then a desire was created in her to know about the Christian religion. After some years she became a caller in our school. I commenced to teach her reading and writing and I also taught her all about the Christian faith. When she heard the Gospel everything was new to her, as she said in her own words. "It has upset me wholly." The actions she used to consider as a righteousness done before, now

proved to her as sinful actions. The annihilation which was the aim of her life and which Hindus consider as full salvation, was proven to her as a destruction. Asceticism was highly praised by her before. Now she learned that God has made us to glorify Him and to enjoy with Him forever. When she learned we human beings have souls while beasts have not, it was perplexing to her very much as she believed in the doctrine of transmigration, *i. e.*, soul passes through 8,400,000 existences of lower animals before it gets the human body and if not saved in this existence it will have to take this course again and again. So naturally she used to go to her former Hindu (Gurus) teachers to ask about all these things and to compare them with their former teachings. She was very much dissatisfied with herself but in so doing she was doing the work of an evangelist and colporteur among the Sadhus and Gurus and also among her own Hindu relatives and friends, as she also gave them Christian literature to read and compare with their books. When Viro was baptised, this woman came to me and said, "I am not going to stay in school any longer. I came here to get the way to salvation but I have lost all whatever I had before. My former faith, my (Pujas) devotions, my alms, and so forth, I have lost faith in them all. I don't know what has happened to me. Instead of getting, I have lost what I had before and some time perhaps I might become Christian." I replied to her, "you need not be afraid. I am not going to press you anything by force. If you are afraid of learning, do your work as a caller. Why are you going to leave the work also?" She agreed to stay on, so I kept quiet not to have any religious talk with her. But she could not. She continued asking me concerning religious things. To which I told her, "You were already afraid of learning and were going to leave us. Why are you anxious to know the same things again?" To which she answered, "I can not keep quiet. Please tell me these things and remove my doubts." In this manner she kept learning of the Bible. There was a fire burning in her mind to know about God which she could not quench. She asked me to go along with her to her own village to tell the Gospel message to her former teacher, a widow who was very popular there among the widows as a great devotee. I accompanied her one day. It was a very nice visit. They received me with great politeness. I had the opportunity of giving the message to an assembly of more than 45 widows who were gathered there to hear. Afterwards I gave them Testaments and other religious books. This widow is still with me in my school. I am afraid lest she may grieve the Spirit. She is convinced but has not the power to come out and stand for Christ. This is the work of the Holy Ghost, who convicts us of sin and righteousness. Let us pray for her that she may be granted power from above to take up the cross and follow Jesus, and for many others who are in the same state of mind.

Yours very lovingly,

KAMIL MOI MOOKERJEE.

DEAR FRIENDS:

"Blessed are the dead who die in the Lord." We thought of it as we sat beside the still form of an aged saint in the village near our camp yesterday. She had lived to a good old age. She must have been almost ninety, but she was always as bright and lively as any of the young women. The others told us of how she had been unusually eager this year to learn the Bible verses and stories and was looking forward with great pleasure to our visit.

We went to her home upon our arrival. She had been ill but a few days; she could not speak, but held out her hand to greet us. Old people are not always loved and respected in this land, but it was good to see these sons and daughters, some of them grey-haired men and women, giving their old mother every loving attention; good, too, to see the little child toddle up and kiss his grand-mother, as she lay with her eyes closed. She passed away peacefully the next day. The crowd who gathered remained wonderfully quiet, for a village audience, while the funeral service was being conducted.

Nothing very unusual, you say. No! perhaps not, unless we recall other sights and sounds on such occasions.

The women told us the time had been when they, themeselves, would have bowed down before the corpse with offerings of money. We thought, too, of some women we saw before on the road a few days before. They were about to enter the village to mourn with one whose only boy had died a short time before.

Their head dress was pulled quite down over their faces, and they were wailing as they went, making loud doleful noise. The mother must sit and weep and wail with each new arrival, else every one would think she had not really loved her son. The more noisy the mourning, the greater the love shown to the deceased.

Contrast this with the quiet subdued manner in which these sisters spoke of the departure of their aged mother and we see something of the difference between those who know not God, and those who trust His love.

NANCY A. HADLEY,

Zafarwal, India.

DEAR FRIENDS:

I have just returned from that most delightful town, Jhelum, where I had enjoyed a week-end visit, after languishing in calmer parts for two years. My friends among the women in Zenanas, hugged me almost as ardently as I hugged them, and their love gave me opportunity of talking to them, more plainly than I used to do. I told them, and they agreed, that He must reign, that's all about it; that as the sun began to rise upon the Punjab we Christians cried: "Oh, Sun, rise quickly," and some of them seeing the light said fearfully, "Lord forbid, and may it never be;" that neither did our hurry hasten His coming, nor could their opposition retard it. And they said, more or less thoughtfully, "That's true," knowing I meant the reign of Christ, and the rejection of all His opponents.

I have been earnestly wishing that we had *fifty young women next fall, ten of them doctors,* unafraid, strong, well-educated, overflowing with Christ-love, willing to be just common stones in the tower He is building, having counted the cost, content to lay down their lives through years of monotonous hot days, in the ministry, of friendships among the Moslem women of these Northern frontier districts of attack, Jhelum, Shahpur and Pindi; and that we had money for twenty-five houses for them to live in, in cities chosen out of the hundred of unloved ones, and for ten hospitals in the cruelest, rottenest places, and men besides, to work among the men as women work among women. The men, being unobliging, would need new houses to live in, too, and then year by year reinforcements, to teach and baptize and inspire the converts into climbing across the border through Afghanistan, Beluchistan and Turkestan to preach Christ in Yarkand and Bokhara, Samarkand and Koshgar. However, though I do so much want to see all this, yet I fear unless I live longer than I can reasonably expect to, I will hardly be able to attend the mothers' meetings in the First Church of Yarkand. For at present Jhelum chuckles over having no missionary, and only three old men in her fifteen hundred villages; Pindi has only one party of teachers, blessedly energetic, for her nine hundred thousand Mohammedan farmers, Attad and Shahpur, population uncounted and unconsidered, are favored with an occasional visit between trains from some perspiring missionary. When I think about these things and the people at home who have lives they might give to the women, and money they might glorify by building hospitals, I say to myself, "Stupid, stupid things that they are, not to come, or send." I say it very kindly, however, because I know they haven't seen these cities and towns, and don't know what might be done. For if they did know, they would surely do something.

MARGARET WILSON.

Gujranwala, January 29, 1912.

EGYPT.

Aboard the "Allegheny."

Again the "Allegheny" has started upon her errand of Mercy after two weeks' rest. The nine weeks' itinerating tour, of the Autumn and early Winter, gave us an opportunity to visit many towns. The boat made eight stops, and

in those centers the medical work was carried on, but the evangelists visited many surrounding villages, distributing tracts and preaching the Gospel. Opposition was most bitter in many places, yet, I believe numbers had their faith in Mohammedanism shaken. For the first time in their lives they came face to face with the problem of salvation. Students and Sheiks would leave the boat furiously angry, realizing how futile their arguments had been in comparison with the missionary plea: "You cannot save yourself, nor can a sinner save you, you must be reconciled to God by Christ."

Again and again they would ask for another meeting with Mr. McClenahan, and so we feel sure the Spirit of God is working in their hearts. This time we have come a little south of Cairo for a few weeks until the water is again turned into the Tewfikieh Canal of the Delta. Here we find Satan as active and the need just as great. Civilization shows her marks here. There is a large sugar refinery with many European employees, hence the native population shows no curiosity at our presence, and a cold indifference to our teaching.

The dress of the native is better and they give the appearance of being more thrifty. Yet their souls are in *no better condition. Civilization without Christianity is surely a snare, but when will our Western brothers and sisters find that out?* Pray for the "Allegheny" and her workers. Thousands are perishing for the want of the Gospel in each village we visit.

Sincerely,

OLA B. POLLOCK.

DEAR FRIENDS:

We would not have you think that the land of Goshen had dropped out of existance, on account of the long silence. Things go on about as usual, always plenty to do, and always much to be thankful for. This is our week of prayer, and we are very much pleased that we have more women in attendance than formerly. It is hard for our women to come out at night, and we appreciate it when they make the effort.

We are very much interested in one of our near-by villages where regular meetings are being carried on. There is a wealthy Coptic family in the town and they had little use for anything except making money, and glorying in their superiority over their neighbors, until one of the family accepted the faith of Islam. They were much distressed when he became a Moslem. He professed to be pleased with the Moslem religion better than with his own and this was hard for his people to understand. Finally one of them decided that it was because he did not *know* his own religion. He only really had it in name. So they decided to try and save the other members of the family by teaching them. They sent here for the pastor to go to them at least once a week and teach them the Christian religion. They seem to be much in earnest and we hope that much good may come from this effort. At least we have the promise, "Thy word shall not return void, but will accomplish that whereunto I have sent it." And also, "The entrance of Thy word giveth Light." The harvest is plenteous. Continue your prayers on our behalf.

Yours sincerely,

MAY ROSE HART.

Zagazig, January 10, 1912.

OUR MOSLEM SISTERS

THIS PAGE IS DEVOTED TO

Work Among Moslem Women

EDITED BY

MISS MINNEHAHA FINNEY, EGYPT

(Home on Furlough, Beloit, Kansas.)

THE MINISTRY OF INTERCESSION FOR THE MOSLEM WORLD.

Reader, have YOU joined this volunteer army? Have YOU become an INTERCESSORY MISSIONARY for the Moslem world? Are YOU daily using the PRAYER CYCLE FOR THE MOSLEM WORLD so that there may be unity in our intercession, the impact of power in His name? (The Cycle is also valuable because it gives a short and comprehensive view of the problems which are to be solved in our work among Mohammedans.)

Have YOU sent to the Literature Department, Room 904 Publication Building, Ninth Street, Pittsburgh, Pa., for some of the CYCLES which will be sent to you FREE, for YOU to give to some of your own intimate, praying friends to join with YOU in this Ministry of Intercession for the Moslem World?

"Said Dr. Livingston in Africa, 'God had but one Son and He was a Foreign Missionary.'" How did that Son conduct His campaign? All night in prayer; dwelling in a realm of power surging about Him, thrilling His being. On the top of the Mount of Transfiguration He prayed, till glorified, transfigured. When the crisis hour came, all night again in prayer, falling on His face. He was about going away, leaving a few timid scattered disciples to turn the world upside down in the matter of morals and eternal hope. What could be done for them? How could they be empowered? '*Pray, pray* the Father for the fulfillment of the promise of power.' They obeyed. They gathered together in that upper room. Afterward Peter addressed a great audience and gathered three thousand trophies in a day.

The same thing we find all the way along. Luther storms heaven; he is, like Moses, crying, 'Lord, this or blot my name out of Thy book.' So Wesley. So John Knox. They show you in Edinburgh where his knees wore the very floor away as he prayed, 'O God, give me Scotland, or I die.' So Livingstone, in the heart of Africa, about to be translated uses not his last moments for preaching. He storms heaven with his prayer. He died on his knees. The great agency in our revivals, our missionary work, is somebody's prayer that will not let God go.

Every one of YOU, Readers, can be a glorious helper in handing out the gift of Salvation to "Our Moslem Sisters." Every one of YOU can put your hand, not into the treasuries of earth, but into the treasuries of heaven. Every one of YOU in the seclusion of your home, or while about your daily routine of duty, can find your way to God, and as a result the great rushing wind of the Mighty Spirit of Jehovah Himself shall fill the Moslem world, not with might, nor with an army, but with the Spirit of the Living God.

Shall we now vow ourselves to a new earnestness of prayer for "Our Moslem Sisters," and Moslem world which environs them, pledge ourselves, daily to implore the court of heaven that the Spirit of the Living God may be poured out and abide on our work for Moslems in India, Egypt and the Sudan?

NOTHING shall be IMPOSSIBLE to you. All that matters is that WE HOLD ON.

EDITORIAL.

☛Delegates and Visitors Going to the Chicago Convention, Read the Following Carefully.☚

The Women's General Missionary Society of the United Presbyterian Church of North America, will hold its Twenty-ninth Annual Convention in the First United Presbyterian Church, Chicago, Illinois, May 14–17, 1912.

The First Church is situated on the corner of Central Park Boulevard and Congress Street, about five miles west of the business section of the city. The Church may be reached in three ways:

1. By taking a Madison Street car, on Madison Street, to Central Park Boulevard, then walking five blocks south;

2. By taking a Harrison Street car, on **Adams** Street, to Central Park Boulevard, then walking one block north;

3. By taking the Metropolitan Elevated Railroad—Garfield Park Branch—at any station in the "Loop" (or down town) district, or at any **Metropolitan** station outside the loop. Chicago has four distinct lines of elevated roads. Therefore, be sure to read the signs on the stairways leading up to the Elevated. Follow the ones reading, "**Metropolitan**" and "**From the City.**" **Garfield Park trains carry two red signals on top of the motor car in daytime and two red lanterns (in same place) at night**

Leave the train at St. Louis Avenue station. Walk toward the right to the first street, then one block to the left, then one block to the right.

Chicago has seven immense railroad depots, and trains arriving at all hours. If women, coming to the Convention, will notify Rev. J. E. Walker of the road over which they expect to travel and the hour of arrival in Chicago, they will be met at that train.

The Local Committee will be at the church all day to receive and assist their guests.

☛Three things to do before leaving home:☚

1. Send name and address to Mrs. A. E. Martin, 2019 Humboldt Boulevard, Chicago, Chairman, Lodging Committee.

2. Notify Rev. J. E. Walker, 3560 Congress Street, Chicago, Chairman, Railroad Committee regarding railroad and time of arrival.

3. Provide yourself with a W. G. M. S. pin, as this pin takes the place of the customary badge.

Two things to remember on arriving in Chicago:

1. **Wear your Convention Pin,** (See notice of pin in Literature Department,) where it can readily be seen by the Railroad Committee.

2. **Watch for a gentleman wearing a Blue Ribbon Badge, with "CHICAGO" on it in silver letters.**

Missionaries, delegates, life members, members of the Women's Board and those taking part in the program should send their names and addresses, as early as possible, to Mrs. A. E. Martin. Lodging and breakfast will be provided for them.

Visitors should also send their names and addresses to Mrs. Martin, and accommodations will be arranged for them at reasonable rates. Luncheon and dinner will be served in the church at a moderate cost.

☛Bring a copy of this notice with you as a guide for yourself.☚

MRS. ELIZABETH McQ. PISTOR, Secretary, Chicago Presbyterial

NOW FOR THE EVERY-CONGREGATION CANVASS FOR NEW SUBSCRIPTIONS TO THE WOMEN'S MISSIONARY MAGAZINE.

In the March number we asked for postal cards from some one in every congregation for the purpose of giving us aid in sending out the envelopes and circular letters the first week in April. We have received less than *ten* at this writing, March 20. Dear women readers of the Women's Missionary Magazine, the Editorial Committee are unable to do this work successfully without your assistance. We have the list of officers in statistical report of 1911. Some of those societies have changed officers. We must depend upon the one to whom we send the envelopes, etc., to *at once* give them to the proper person. *Will you do this* promptly? Also will you give your help to see that the requests of the circular letter receive prompt attention.

During the *twenty-five* years of the publication of the Women's Missionary Magazine, there have been women in every congregation where there is a Women's Missionary Society who have given time every year to obtain subscribers for the Magazine. The Magazine could not do thework it does at the subscription price of 60 cents a year if it were not for the help of these good women. You do not know how much the Magazine Committee appreciate your faithful work. We are not going to ask this one faithful Magazine agent to canvass the entire congregation alone but we do appeal to her to take the responsibility to ask her women to appoint a committee to help in this campaign.

Keep in mind that the time has come for *every woman* to take an interest in the mission work of the women of her *own church.*

Many complimentary and appreciative words have been received for the excellent number March Magazine. Thank you kind friends! But let us tell you something. That number cost us four and seven-eights cents to place that Magazine on your table, and you got it for *five cents.* When we have a circulation of *fifteen or twenty thousand* we can afford to give you even a larger Magazine, but unless we have the benefit of a larger circulation we are not able to improve as we wish and ought to do. More than that, the important thing is more United Presbyterian women should read United Presbyterian Missionary Literature. The Women's Missionary Magazine comes first. Will you help obtain at least 5 or more new subscriptions *from your congregation?*

How may we increase the circulation of the Women's Missionary Magazine?

First, by advertising it. Learn from the business world the value of advertising. Presidents of societies or Magazine commitees should send for sample copies for those whom they wish to interest. Let each individual subscriber feel her responsibility. Do not wait to be appointed to solicit subscriptions. Use your telephone or a letter or a call to interest your friend and neighbor.

Keep in mind that the Magazine is the faithful organ of the Women's General Missionary Society. Without it our work could not be carried on successfully.

Less than one third of the members of the missionary societies are working intelligently. If the other two thirds were subscribers of the Magazine the efficiency of our societies would be greatly increased. Then we might move forward rapidly to the ideal—A MAGAZINE IN EVERY HOME IN THE CHURCH. LET EVERY INDIVIDUAL HELP that the kingdom may be extended and that Christ may be magnified.

MRS J. P. WHITE,
Manhattan, Kansas.

All subscriptions taken from April until May 14 are to be sent to Chicago. Do not forward any subscriptions to Xenia, Ohio. Hold your subscriptions until the first week in May, place them in the stamped envelope that will be sent to only ONE person in every congregation. We can not have a "shower" of Magazine subscriptions at Chicago if the subscriptions are some place else.

If you fail to get an envelope, correspond at once with Mrs. George Moore, Women's Missionary Magazine, Xenia, Ohio.

* * *

If women going to the Chicago Convention will observe the request of the Entertainment Committee as given in this number, page 314, in regard to sending their names and the time of arrival in Chicago, *to wear a badge,* etc., they will not have the experience of a bewildered, lost woman.

Attend to this.

* * *

Envelopes, circular letters and full directions concerning the "5 or More New Subscription Canvass in Every Congregation" will be sent to every congregation the first week in April. Will some one in every congregation make inquiry if they have been received?

* * *

The studies now before the Women of the Church are attracting many more women than at any other time in the history of mission studies. Classes are organized for the study of "The Light of the World," that we doubt not are the result not only of the Jubilee Campaign during the past year, but also because of the wonderful changes transpiring in the portions of the world that are subjects of mission study. The woman who cares to know anything of these eventful days is aided largely by the systematic study of the text books presented during the past decade by Women's Boards and a careful reading of the Women's Missionary Magazine.

If you have the honor and the privilege of attending Chicago Convention, send 35 cents to the Women's Board for a W. G. M. S. pin. Wear it, especially before you get off the train. It is your credential for a friend, at the station

* * *

POINTERS FOR DELEGATES AND OTHERS EXPECTING TO ATTEND THE CONVENTION.

The Relay Conferences will give you a chance to get every point made clear and to find out best plans for every department of our work.

—

Get your questions ready on all our organization work for the Relay Conferences, and on all mission study problems for the experience meeting.

—

Choose a young woman delegate from every presbyterial, that she may stir up the Young Women's organizations after the Convention.

—

GET AT LEAST FIVE NEW SUBSCRIPTIONS to the Magazine. Make it ten, if possible.

—

Come to Chicago, and hear what YOUR SOCIETY and YOUR PRESBYTERIAL did for the Thank-Offering.

—

Are you a young woman? Come to the Chicago Convention and hear all the open parliament messages.

—

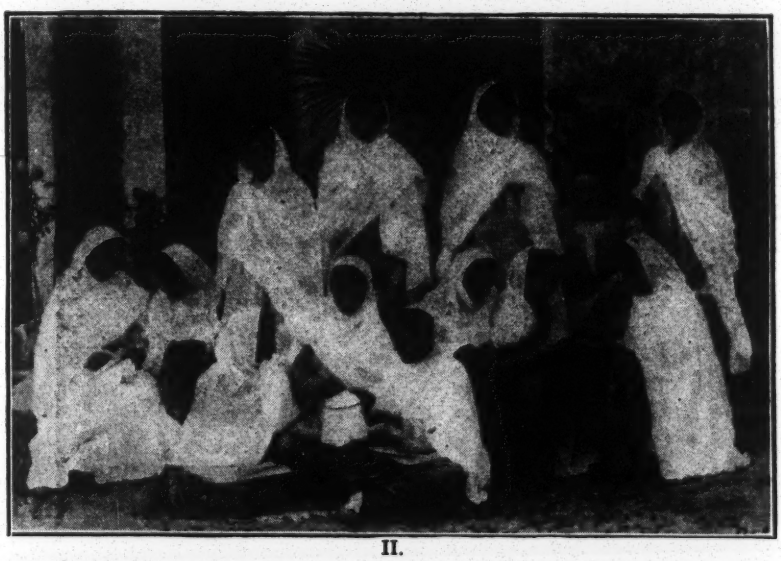
Have you had a mission study class in your church this year? Be ready to tell us about it Thursday afternoon in the Experience Meeting.

—

Now for the five or more new subscriptions to the Women's Missionary Magazine. These will be reported Wednesday night. Remember five or more from every congregation. You women at home will want to know that you have done even the smallest for the Women's Missionary Magazine's 25th Anniversary.

ANNA A. MILLIGAN.

I.



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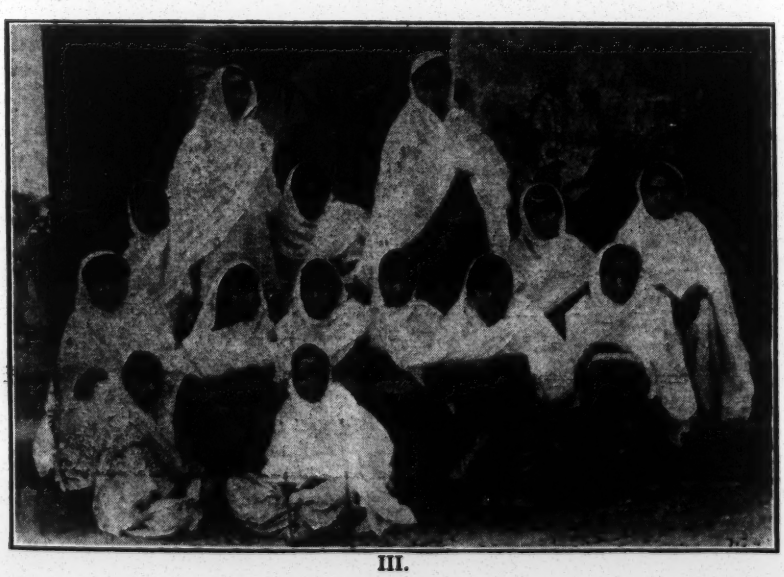


III.

The Girls' Boarding School.
Sialkote, India.

January 4, 1912.

My dear Mrs. Campbell:

It is so nice to think of you as really knowing us here in the school. I had a few pictures taken the other day and I thought you might be interested in them. (I have numbered the pictures, 1, 2 and 3, in the lower corner.) No. 1, are the new girls who came in this year, two or three of the little ones of last year, the youngest only five years, but in order to get her at all had to take her now.

No. 2. You remember how the school is divided into twelve dormitory rooms and twelve kitchens, and how one large girl is given some big girls and some middle sized and several little girls and they live in a kind of families. These are my twelve big girls, one at the head (or the mother) of each family, and lovely Christian girls they are.

No. 3 are the girls from the village of Martinpur. You will remember that village and the pastor. His daughter, Payari, is in the picture. She graduates from here this Spring.

Your friend,
FANNIE C. MARTIN.

ASIA'S OWN OPINION OF CHRISTIANITY.

Some of the Fruits of Christian Missions in Our Mission Field, Punjab, India
Payari in Last Group, Second Row, Left Hand.
(Miss Fannie C. Martin, in Charge.)

Photographs of above and letter, courtesy of Mrs. H. C. Campbell, Foreign Secreta.y, Women's Board.

PANDATI RAMABAI.

Mother of India's Widows, With Her Daughter, Manorambai of Mukti.
Trophies for Jesus Christ, in India.

EVERY CONGREGATION

Sending ***5 or more New Subscriptions*** for The Womens Missionary Magazine to Chicago Convention will have the name of the congregation acknowledged on the pages of the Magazine.

ATTENTION, DELEGATES TO CHICAGO

RAILROAD RATES TO CONVENTION OF WOMEN'S GENERAL MISSIONARY SOCIETY, AT CHICAGO, MAY 14-17.

On account of existing conditions in the passenger associations, no concessions have been granted for this occasion other than party rates or mileage books. In parties of ten or more special reduction will be made. Individuals or parties of less than ten should use mileage books. Full information relative to these party rates and mileage books can be obtained upon application to the nearest ticket agent.

The individual railroad fare between Pittsburgh, and Chicago, by the Pan Handle or Pittsburgh and Lake Erie Routes is $9.50 one way.

Party rates for ten or more persons traveling on a solid ticket $8.45 one way.

The individual fare over the Fort Wayne Route is $10.50 one way; party rate $9.35 one way.

Train leaves Pitsburgh, Union Station over the Pan Handle Route at 6:00 P.M., city time, arriving in Steubenville 7:15 P.M., Eastern time; Columbus 9:45 P.M., Central time; Chicago 7:30 A.M.

Leave Pittsburgh Union Station over Fort Wayne Route 9:00 P.M., city time, arrive in Chicago 8:00 A.M.

Train over the Pitsburgh and Lake Erie Route leaves Lake Erie Depot at 8:15 P.M., city time, arriving in Chicago at 7:59 A.M.

The delegation from the East can reach Pittsburgh in time to make good connections with any of these trains. They can use mileage books to Pittsburgh and then join the Pittsburgh party and secure party rates.

The rate for a sleeping car berth from Pittsburgh to Chicago is: Lower, $2.50; upper, $2.00. A berth may be occupied by either one or two persons as may be desired.

Fuller information in regard to train service and sleeper will be given later in the Magazine and church papers.

MISS SUSAN E. MCNALL, Railroad Sec'y.
518 Washington Avenue,
Carnegie, Pa.

* * *

SOME GOOD CHEER.

Mrs. Isabella B. Rocheel, 54 Centre St., Oneonta, N. Y., in sending her renewal writes, "I have been a subscriber to the Women's Missionary Magazine since it was first published and it has been my custom to read it from cover to cover.

* * *

Mrs. Margaret Gunn, 6112 Station St., E. E., Pittsburgh, Magazine Agent for Sixth Church, Pittsburgh, sends in new and renewal subscriptions, 105, one remittance, with good words for further increase — thanks — also from Mrs, A. M. Harvey, Indianapolis, 12 for March.

* * *

Kimbleton, Ohio, R. D., No. 3.
January 12, 1912.

Dear Editors of Magazine:

What visions of love; what messages of faith! What inspirations to more consecrated service; what a stimulus to greater endeavor! As we hear the cry of the perishing millions coming to us and echoing and re-echoing through the columns of our beloved Magazine. How wonderfully God is using it for His glory, in the salvation of souls, and the upbuilding of His kingdom. Our hearts burn with love and devotion and we are constrained to say Lord, take us and use us to the very utmost capacity and responsibility. I pray God may

take us all and with us (like Gideon's 300) speedily possess the land for Christ. Great is your reward.

Jennie T. Gibson.

* * *

Dear Magazine:

Congratulations on the attainment of your twenty-fifth anniversary.

As the Publicity Department of the W. G. M. S. you meet a great need. You stimulate liberality, widen and deepen interest in missions, and give information regarding the departments of women's work.

May your anniversaries be multiplied and your subscription list lengthened.

Increased subscriptions for Magazine always.

Mrs. J. A. Henderson,
Dayton, Ohio, R. R. 2.

Mrs. Laura B. Wilson, mother of the Rev. Mr. Wilson, pastor of U. P. Congregation, Bellevue, Pa., in sending **25 New Subscriptions**, writes of her good wishes for the Magazine. Such women as this dear friend in every congregation would soon enable the Women's Missionary Magazine to extend its circulation to 20,000 homes and have 60,000 readers—increase its size one-third. We aim at this. Will every congregation send 5 or more new subscriptions for the Magazine Silver Anniversary Shower at Chicago, May 14-17.

If we have 5 or more new from every congregation, we can do greater things for our readers. Remember we have advanced, we now talk about every congregation.

Imitate this good woman.

* * *

SOME GOOD READING.

NOTE.— The Editoral Committee of the Women's Missionary Magazine desire to thank those who have replied to their questions; also to assure each one that no letter will be omitted from publication. We are persuaded that they are to result in much good advertising for the Magazine. Material incident to the Convention has crowded our pages. We hope every one enjoys the reading of these replies as we do.— Editorial Committee.

Question No. 1. For what purpose does the Women's Missionary Magazine exist?

Question No. 2. Shall we devote some of its pages to advertising matter in order to secure more revenue for increasing demands for space. Or shall we depend entirely upon securing additional subscriptions in order to make the Magazine more attractive and useful?

Answer No. 1. For the purpose of enlightening the people more in regard to the work being done in the different fields and to create a greater interest in the work. Also to cause us to give more liberally of what God has given to us for the spread of the Gospel among the heathen.

Answer No. 2. There is too much advertising matter in magazines and religious papers now. I think it would be better to help make the Magazine more interesting to secure a larger number of subscribers than to fill it up with advertisements that do not help the people who read it any.

Laura S. Watt, McAlvey Fort, Pa.

Answer No. 1. To dispel ignorance which is the foe of all missionary activity, and to deepen our sympathy and love in the work of Christ, which is the seeking and saving His lost ones.

Answer No. 2. I wish we might secure additional subscriptions because of the great good that would certainly result from an increased reading of our excellent Magazine; but I would not at all object to advertising matter, if that would serve the best interests of the Magazine. **Increased Subscriptions, ideal.** Anna A. Milligan.

Answer No. 1. The Women's Missionary Magazine is, in our opinion, one of the most important factors in creating and maintaining missionary interest in our local Society. Information stimulates the mission worker. I assure you our women enjoy its pages.

Answer No. 2. In our opinion subscriptions are **more desirable than advertisements**, but a few advertisements of good and useful character, ought not to injure the Magazine.

Mrs. Anna B. Lytle, Richmond, Kansas.

Answer No. 1. (1). To disseminate information as to Christ's work in every land. (2). To give unity to the women's work of our denomination. (3). To bring us into touch with our women missionaries by means of their letters.

Answer No. 2 . The ideal is to secure more subscriptions, but in the near future I see no objection to advertisements in harmony with the purpose of the Magazine.

Mrs. Jennie Logue Campbell, Monmouth, Ill.

Answer No. 1. To give missionary intelligence along all lines, missionary enterprise in all lands. To give information of the needs and conditions of the different fields that we may do the most where most needed. Also that we may keep in touch with our workers wherever they are.

Answer No. 2. It seems to me if all the women of the U. P. Church were loyal to the work of their own denomination there would be **no need of advertisements.**

Mrs. J. H. Christy, Jamestown, Mercer County, Pa.

Answer No. 2. When we see the great need that is met by the Magazine, we must put forth every effort to have it in all the families of our congregations. Added income might be received from advertisements but this would not result in permanent good, and would defeat the object for which the Magazine is published. We can find no better way to get others interested in missions, than to read the Magazine. Through it we are kept in touch with our representatives in all the fields, our knowledge is broadened, and we are drawn to desire to unite with others in the great work of saving souls.

☞Women, help us to secure the 5,000 for the Chicago Convention.

Mrs. J. W. Lawrence.
Columbus, Ohio.

Answer No. 1. To be interested in the evangelization of the world, one must have knowledge of missionaries and missionary work. Knowledge means interest; this is followed by work, and work by gifts. The best way women of the United Presbyterian Church have of obtaining this knowledge is through their Women's Magazine. The "best ever." I would like to add more if it were not for that limit of 50 words.

Answer No. 2. I see no harm to devote a few pages to advertising matter, especially that which would interest women. Nor do I think it would lessen the zeal of any in securing subscriptions, when they aim in doing this to make the Magazine more attractive and useful.

Mrs. J. H. Maxwell, Chester, W. Va.

Answer No. 1. To give to all God's people, everywhere, that missionary information and intelligence that will **create** and **quicken** in each individual a desire to **know** and to **do** God's work in God's way that **all** may be saved and give glory to His name.

Answer No. 2. While I see no wrong in devoting a limited space to good advertising matter, yet the spirit of the Magazine can better be accomplished in **additional subscriptions**, thus bringing into activity the inactive membership, blessing them and making them a blessing.

Mrs. L. Proudfit, Clarinda, Iowa.

Answer No. 1. To give information to the women of the Church and all who may be influenced by the reading of the Magazine, concerning the work of the Church Missions, their needs and what they are lacking in equipments, missionaries, their encouragements and discouragements.

Answer No. 2 . **No.** Advertising in the Magazine and Sabbath School Papers is too much like suppers, bazaars, raffle parties, etc., to make money to pay the pastor's salary instead of going down in the pockets for the money. Let every home in the Church have a Magazine in it.

Mrs. Elbert Manlove, Tipton, Indiana.

Answer No. 1. To promote missionary zeal and to keep us informed of the work that has been done, and of any new work that is being considered. We consider it very helpful and wish it were more widely circulated and read more closely.

Answer No. 2. I would prefer the plan of securing **new subscriptions** to increase the revenue.

Mrs. David Simpson, East Palestine, Ohio.

Answer No. 1. To scatter missionary information. It certainly fills a very large place in every Missionary Society.

Answer No. 2. The Magazine has always seemed attractive and very useful. No doubt it would be better to depend upon subscriptions, unless in time this should become an impossibility.

Mary Moorehead Mabon, Bellefontaine, O.

Answer No. 1. To give information regarding the physical and spiritual conditions that exist among our fellows now living in the darkness of Paganism. That Christians shall more keenly appreciate and fulfill the great commission of our Savior, "Go ye into all the world and preach the Gospel to every creature."

Answer No. 2. It seems necessary in this day and age to put up with the apparent necessary evil of advertising. Personally I prefer a clean cut magazine in line with the thought and intention of the Magazine itself.

Mrs. F. G. Bergen, Summerfield, Kansas.

(TO BE CONTINUED.)

STUDY FOR THE MONTH.

MAY—"ASIA'S OWN OPINION."

Text book—"The Light of the World."

Suggestive Bible Reading—Colossians I.

Roll Call—Name of an Asiatic Christian.

Topics for Study.

1. The value of the testimony of the Christians of Asia.
2. Are the East and the West capable of mutual understanding.
3. Proofs of Christianity's influence in non-Christian lands.
4. The Hopefulness of the Missionary Enterprise.

Twenty-Ninth Annual Convention

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA — FIRST UNITED PRESBYTERIAN CHURCH, CHICAGO, ILLINOIS, MAY 14th to 17, 1912.

CONVENTION WATCHWORD — "CHRIST SHALL BE MAGNIFIED." Phil. 1:20.

PROGRAM.

"Unto Him that sitteth upon the throne, be blessing and honor and glory and dominion forever and ever."

TUESDAY EVENING, 7:30

MRS. J. C. ALTER, First Vice-President, Presiding.

THEME FOR EVENING WORSHIP.

"There came unto Him a woman, having an alabaster cruise of exceeding precious ointment, and she poured it on His head.—Matt. 26:7.

Devotional Service.

Address of Welcome — Mrs. A. B. Thompson, First Church.

Response—Miss E. D. Brown, President of Women's Board.

Response by Convention (All standing).

"The Lord bless thee and keep thee; The Lord make His face shine upon thee and be gracious unto thee; The Lord lift up His countenance upon thee and give thee peace."

Praise: Psalm 72:18 and 19.

Anthem.

Message from the Men's Brotherhood.—Judge McKenzie Cleland.

President's Address.—"The Inadequacy of the Non-Christian Religions for the Uplift of Women." Miss Anna A. Milligan, Pittsburgh, Pa.

Prayer.

Praise.

Announcements.

Benediction.

RECEPTION.

"It shall be reported to the King according to these words."

WEDNESDAY MORNING, 8:30.

Praise and Prayer.

Report of Credential Committee.

Minutes.

Presentation of Program.

Appointment of Committees.

9:00—The Year's Review.

"Told in Numbers."—Miss Jennie H. Clark.

"The King's Treasury."—Mrs. J. B. Hill.

"Totalities."—Mrs. J. D. Sands.

"At My Neighbor's Door."—Mrs. William S. Cook.

"Our Free-Born Neighbors."—Mrs. Samuel Yourd.

"A People Far Off."—Mrs. H. C. Campbell.

10:30—Quiet Hour.

"Love's Measure." — Mrs. Mary Clokey Porter.

"Our Monthly Tidings."—Mrs. S. M. Kelso, Secretary and Treasurer, Women's Missionary Magazine.

"Polished Corner Stones."— Miss Ida B. Little.

"Our Recruiting Forces."—Mrs. N. Wylie Stevenson.

Praise.

Benediction.

.."*Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord my strength and my Redeemer.*"

WEDNESDAY AFTERNOON.

1:30—Devotional Service.

Relay Conferences.

Mrs. J. B. Hill, Treasurer, Room 1.

Mrs. W. S. Cook. Home Secretary, Room 2.

Mrs. H. C. Campbell, Foreign Secretary, Room 3.

Mrs. N. Wylie Stevenson, Junior Secretary, Room 4.

Mrs. Mary Clokey Porter, Thank-Offering Secretary, Room 5.

Women's Missionary Magazine Committee, Room 5.

Mrs. Samuel Yourd, Freedmen's Secretary, Room 6.

Miss Ida B. Little, Young Women's Secretary, Room 7.

3:30—Quiet Hour.
Notes Afield Across the Sea.
Mrs. J. B. Hill.
Mrs. H. C. Campbell.
Prayer.
Praise.

"All nations shall bow before Him."
"Bring an offering and come into His courts."

WEDNESDAY EVENING.

Bring an offering and come into His courts.—Psalm 96:8.

7:30—Thank-Offering Service.
Mrs. Mary Clokey Porter, presiding.
Scripture Responsive Service.—The Grace of Liberality.

8:15—The Women's Missionary Magazine.
The 25th Anniversary.
Mrs. W. C. Hutchison, presiding
Presentation of new subscriptions for the Women's Missionary Magazine.
Address—Mrs. J. P. White, Manhatttan, Kansas.

"And they also shall overcome that are with Him, called and chosen and faithful."

THURSDAY MORNING.

8:30—Praise and Prayer.
Minutes.

8:45 - 10:05 — Review of Departmental Work, Continued.
The United Presbyterian Women's Asociation.
"At Home With the Clergy."—Mrs. J. D. Sands.
"A Prime Requisite."—Miss Susan E. McNall.
"The Light Bearer's Power House."—Mrs. J. A. Wilson.
"A Burning Issue."— Mrs. R. C. Morton.

10:05—General Discussion.

10:30 Quiet Hour.
Report of Nominating Committee.
Roll Call.
Election of Officers, Board of Directors, and Magazine Committee.
Prayer.
Praise.

"Who knoweth whether thou are come to the kingdom for such a time as this."—Esther 4:14.

THURSDAY AFTERNOON.

1:30—Devotional Service.

1:45—Young Women's Open Parliament—Miss Ida B. Little, presiding.
City Missions—Miss Agnes Wishart.
Mountaineer—
Indian—
Aliens—
Freedmen—Miss Sophia Cox Johnson.

Quiet Hour.
India—Miss Margaret Wilson.
Sudan—Miss Fannie G. Bradford.
Egypt—Miss Laura B. Walker.
Medical Missions—Dr. Anna Boggs Watson.
Praise.

Progress and Problems in Mission Study. — An Experience Meeting Conducted by Miss Milligan.
Prayer.
Praise.

"He shall have dominion also from sea to sea and from the river unto the ends of the earth."—Ps. 72:8.

THURSDAY EVENING.

Devotional Service.

"An Appeal from the Fields."— Presented by Our Missionaries from India and Egypt.

Scenes from Real Life, in Costume.
Prayer.
Praise.
Offering.
Benediction.

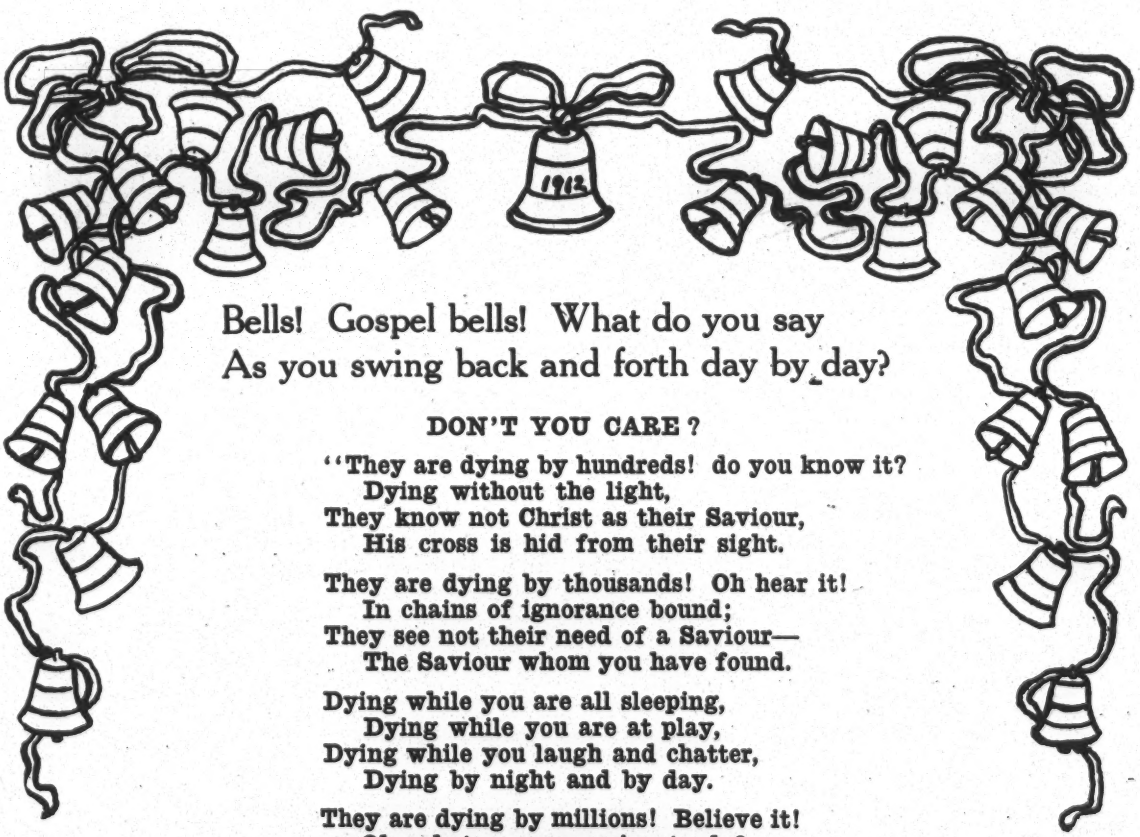
"As the Father hath sent me, even so I send you."—John 20:21.

FRIDAY MORNING.

8:30—Devotional Service.
Business.
Introducing New Officers for 1913.
Minutes.
Closing Service.
Benediction.
Adjournment.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
15 Marshall Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

DON'T YOU CARE?

"They are dying by hundreds! do you know it?
Dying without the light,
They know not Christ as their Saviour,
His cross is hid from their sight.

They are dying by thousands! Oh hear it!
In chains of ignorance bound;
They see not their need of a Saviour—
The Saviour whom you have found.

Dying while you are all sleeping,
Dying while you are at play,
Dying while you laugh and chatter,
Dying by night and by day.

They are dying by millions! Believe it!
Oh, what are you going to do?
Your Saviour cares for these lost ones
And longs to bless them through you."

The April List of Life Members of the Women's General Missionary Society for the Silver Anniversary Thank-Offering, 1912.

$25.00 each.

Miss Sara J. Carney, First Church, Allegheny, Pa.

Miss Emma White, First Church, Allegheny, Pa.

Miss Elizabeth Hamilton, First Church, Allegheny, Pa.

Mrs. R. N. Spohn, Herron Hill Church, Pittsburgh, Pa.

Mrs. William Hutton, New Concord, Ohio.

Mrs. Carrie Porter Hill, Latrobe, Pa.

Junior Life Members.

$10.00 each.

Jean McLachlan Lysle and George Lysle, Junior Society, Claysville, Pa.

PERSONAL NOTES.

The Ladies' Aid Society of First Church, Allegheny, Pa., (which, although primarily an Aid Society, gives liberally to missions,) made Miss Carney

a life member in appreciation of her faithful and efficient service as President of the Society.

The Home Missionary Society of the First Church, Allegheny, Pa., has added its President's name, Miss Emma White, to the 1912 list of life members in recognition of her ability and willingness to serve well in every position given to her.

Miss Hamilton had purposed making her mother, Mrs. Janet C. Hamilton, Sandy Lake, Pa., a life member, but, as God has called her to be with Him, the daughter through the payment of twenty-five dollars ($25.00) has placed her own name on the list.

Mrs. Spohn was made a life member by the Women's Missionary Society of Herron Hill in consideration of her long membership and faithful service. She was the first president of the society and has held that office at various times and is just retiring from a two years' occupancy of the office.

Mrs. Hutton, in her desire to help the good work and add to the Thank-Offering, has generously contributed twenty-five dollars ($25.00) and placed her name on the list of 1912 life members. Mrs. Hutton is an active member of the Women's Missionary Society at New Concord, Ohio.

Jean and George Lysle were made junior life members by their grand-parents, Rev. Dr. and Mrs Alexander MacLachlan, Claysville, Pa.

Mrs. Hill is the wife of the pastor at Latrobe and daughter of Mrs. Mary W. Porter, who served so long as the faithful Secretary of the Women's Board and of the conventions of the General Missionary Society, but whose name is now on the list of the "Crowned Ones." Mrs. Hill was made a life member by her Sabbath School Class in token of their love and appreciation of her as a teacher and for efficient work done by her as President of the Women's Missionary Society, of which all the donors of the beautiful gift are members.

☞ BE PATIENT, KIND FRIENDS!

The distribution of the portfolio of pictures promised to all special Thank-Offering donors and for designated Thank-Offering life membership fees, by April 1st, may have to be delayed until later in the month. The desire of the Women's Board is, as far as possible, to give pictures never before published, but as the majority of those inspected are not clear enough to make good copies, efforts are being made to secure others which takes more time than anticipated. Some of the pictures to be given, are taken from ones collected by our two Board representatives, Mrs. Campbell and Mrs. Hill, on their trip to the foreign fields. A careful list is being made of all persons to whom portfolios are due, and these will be mailed to them as soon as ready for distribution.

PITTSBURGH'S PART IN THE POST JUBILEE WORK MARCH 1911 TO MARCH 1912.

Pittsburgh and vicinity report:

New members in Missionary Societies	6,939
New Subscriptions to the Missionary Magazines	2,224
New Societies organized	113

It is encouraging to know that the new organizations are largely among the young women and children.

The United Presbyterians in Pittsburgh District report:

New members	1,525
New Subscriptions to Women's and Juniors Magazines	826
New Organizations	18

FACTS TO BE REMEMBERED.

I.

That all life membership fees—$25.00 for Seniors, $10.00 for Juniors—will be given during 1912 toward erecting a much needed Girls' Boarding School on the lot in Tanta, Egypt, purchased by life membership money paid into the treasury previous to January, 1912. From $30,000 to $50,000 will be needed to put up the building and furnish it. Therefore appeals are being made for *Special* Thank-Offerings over and above

the box offerings designated for this school building.

Are there not women in every congregation in the Church abundantly blessed with means to make special offerings to the Tanta School Building and also to the new school building for Sangla Hill, India?

II.

That life membership money for 1912 must be *designated* "Silver Anniversary Thank-Offering," when sent by the society treasurers to the treasurers of Presbyterials if the donors so desire it, or else no credit can be given in the 25th Birthday Offering. *"Dinna forget" this!*

III.

That you must not fail to notify the General Thank-Offering Secretary, Mrs. Mary Clokey Porter, 15 Marshall Ave., North Side, Pittsburgh, Pa., when a life membership fee is paid in, or special gift is paid or pledged, to the Silver Anniversary Thank-Offering, in order that she may give due credit in the Missionary Magazine and forward the portfolio of scenes from Egypt, India and the Sudan, when ready for distribution.

IV.

That the aim is to have at least one Silver Anniversary box in every United Presbyterian home, and every inmate therein a giver of at least ten cents a week.

V.

That every one of the 75,000 women whose names are upon the roll of the Church, *without any exception,* should have a goodly share in presenting a large birthday offering to the Thank-Offering Department of the Women's General Missionary Society before the close of 1912.

VI.

That the Thank-Offering helps to support the work and workers in all the mission fields, given into the care of the women of the Church, by the General Assembly, and without its aid some parts of the work would have to be returned to the Assembly because the contributions of societies would fail to support them.

THINK OF THE ABOVE SIX FACTS, PRAY OVER THEM AND DO NOT FORGET TO ACT UPON THEM!

STATISTICAL REPORT OF SILVER ANNIVERSARY THANK-OFFERING LIFE MEMBERS FOR 1912.

Chapter I.

February 1
March 2
April ..... 6 Seniors; 2 Juniors

Shall we not have twenty-five or fifty for May Magazine—our Convention month? Notice must be given by April 5th. Who will be the first individual, family or society to designate a SPECIAL Anniversary Thank-Offering for the Girls' Boarding School at Tanta, Egypt or the one at Sangla Hill, India?

When pledges for this SPECIAL Thank-Offering work are made, report as much as possible paid in, before the May Convention and then plan to have all pledges paid before the Thank-Offering account is closed, December 31, 1912.

STORY THANK-OFFERING BLANKS TELL.

Chapter III.

Rules for Honor Roll: Women's and Young Women's Societies win a place by doubling the offering of the previous year. Juniors, by averaging one dollar per member.

PRESBYTERIALS	No. Societies	No. Report Offerings	No. Increased Offerings	Honor Roll	Honor Roll Junior Societies	Honorable Mention
Albany	11	7	2			Schenectady, N.Y., Kings Daught.
North W. Iowa	8	7	5	W.M.S., Boyden, Iowa.		W.M.S., Ireton, Iowa.
Cleveland	25	3	12	W.M.S., 1st Akron, O. W.M. and Aid Society, Lakewood, O.	East Palestine, O.	W.M.S., Alliance, Ohio. Y.W.S., E. Palestine, Ohio. W.M.S., Northfield, Ohio. Y.W.S., Tabern. Youngstown, O. W.M.S., Lansingville, Ohio. W.M.S., Sebring, Ohio.

(CONCLUDED ON PAGE 325.)

STORY THANK-OFFERING BLANKS TELL.

(Continued from Page 324.)

PRESBYTERIALS	No. Societies	No. Report Offerings	No. Increased Offerings	Honor Roll	Honor Roll Junior Societies	Honorable Mention
Kiskiminetas	20	14	7		Kittanning, Pa.	Jrs., Parnassus, Pa.
New York	16	12	9			Jrs., W. 44th St., N.Y. W.M.S., 2nd New York W.M.S., E. Brooklyn, N.Y.
Omaha	14	12	7	W.M.S., Majors, Neb. W.M.S., 1st Omaha, Neb.		Jrs., North Bend, Nebr. King's Daughters Central, Omaha, Neb.
Oregon	13	9	5			Helpg. Hand, Jrs., Williamette, Ore. Jrs., Portland, Ore. W.M.S., Williamette, Ore.
Pittsburgh	8	7	5	W.M.S., Beulah, Kan.		Siloam Springs, Ark. W.M.S., Pittsburgh, Kans.
San Francisco	20	13	7	W.M.S., Salinas, Cal. W.M.S., Barstow Col., Cal. W.M.S., Easton, Cal.		W.M.S., Morgan Hill, Cal. W.M.S., San Jose, Cal. W.M.S., Fowler, Cal. W.M.S., Oakland, Cal.
Kansas City	14	14	7	W.M. and Aid Society, Amoret, Mo.		W.M.S., 1st Kansas City, Mo. Jrs., Winchester, Kans. W.M.S., 2nd Topeka, Kans.
Arkansas Valley	26	22	11			Y.W.M.S., Sterling, Kans. W.M.S., Pretty Prairie, Kans. Y.L.M.S., Viola, Kans. W.M.S., Zenith, Kans.
Vermont	5	3	2			W.M.S., E. Craftsbury, Vt.
Rock Island	20	20	13	L.M.S., McClellan Hts., Davenport, Iowa Y.W.M.S., Viola, Kan.		Y.L.M.S., Cedar Creek, Little York, Ill. W.M.S., Hanover, Ill.
Allegheny	85	57	23	W.M.S., 12th Pittsbg, N.S. Y.W.S., N. End Church, Pittsburgh, N.S.	1st Pittsburgh, N.S. Aspinwall, Pa. Harmarville, Pa.	3 W.M.S., 1st Pittsbrg. Pa., N.S. W.M.S., 2nd Pittsbrg, Pa., N.S. Aid Socty., 4th Pittsbrg, Pa., N.S. W.M.S., 5th Pittsburgh Pa., N.S. Y.W.M.C., 5th Pittsbrg., Pa., N.S. Jrs., 5th Pittsburgh, Pa., N.S. W.M. and Aid, McNaugher Memorial, Pittsburgh, Pa., N.S. W.M.S., Avalon, Pa. Jrs. Hampton, Pa. W. M. S., Emsworth, Pa. Y.W.M.S., ForestAv, Bellevue, Pa. Jrs., Emsworth, Pa. W.M.S., 12th Pittsburgh, Pa., N.S.
Lake	38	23	12	W.M.S., Sandy Ch., Pa. Y.W.M.S., 1st Erie, Pa. Y.W.M.S., N. Shenango Church Pa.		W.M.S., Conneaut Lake, Pa. W.M.S., Shennango Ch., Pa. Jrs., Jamestown, Pa. Jrs., Shenango Ch., Pa. Jrs., Utica, Pa.
Philadelphia	49	36	21	W.M. and Aid Society, 2nd Church, Phila, Pa. Y.W.M.S., 2nd Church Philadelphia, Pa. W.M.S., 12th Church Philadelphia, Pa.	1st Germantwn, Pa.	W.M.S., Washington, D.C. Jrs., West Philadelphia, Pa. Jrs., Norris Square Church, Philadelphia, Pa. W.M.S., Oak Park, Phila., Pa. W.M.S., Octorara, Pa.
Caledonia	27	23	9	W.M.S., 1st Buffalo Loyal Circ., K.D, 1st Buf. Gold Rule Circ., 1st Buf. Wig Wrkrs Circ. 1st Buf. Kgs Daught., 2nd Buf.		W.M.S., Rochester, N.Y.
Monongahela	112	91	47	W.M.S., Mt. Wash. Pa. W.M.S., 1st Carnegie, Pa. Y.W.M.S., Chartiers, Pa. W.M.S., 1st Sheridan, Pa.	Lincoln Ave, Pittsburgh, Pa. Hebron, Pa. Ingram, Pa. St. Clair, Mt Lebanon, Pa.	Y.W.M.S., 2nd Wilkinsburg, Pa. Y.W.M.S., Oakmont, Pa. Y.W.M.S., 3rd Pittsburgh, Pa. Y.W.M.S., St. Clair, Mt. Lebanon, Pa. Y.W.M.S., Shadyside, Pittsbrg, Pa. Y.W. Guild, 1st Wilkinsburg, Pa. W.M.S., 3rd Pittsburgh, Pa. W.M.S., Shadyside, Pittsburg, Pa. W.M.S., Good Hope Mission, Pittsburgh, Pa. W.M.S., Herron Hill, Pittsbg, Pa. W.M.S., Coraopolis, Pa. W.M.S., St Clair, Mt. Lebanon, Pa. W.M.S., Robinson Run Ch., Pa. Italian Mission, Brushton, Pa. Home for Aged, Wilkinsburg, Pa.
Sialkote, India	4	3	2			Zafarwal and Sialkote City, India

YOUNG WOMEN'S DEPARTMENT

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5
YOUNG WOMEN'S GENERAL SECRETARY
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten, Henderson, North Carolina.

CALENDAR.

The World in Cincinnati.—March 9 to April 6.

Union Meeting of Women's Missionary Societies.—Pasrur, April 5 to 7.

Chicago Convention.— May 14 to 17.

New Wilmington Conference.—August.

"Christ feels the preciousness of every human soul; the foreign mission spirit is the power He gives us of feeling the same thing.—Parkhurst.

TOPIC FOR MAY.

Asia's Own Opinion.

SUGGESTED PROGRAM.

SING.

SILENT PRAYER for God's blessing on the meeting.

SING.

SCRIPTURE LESSON. — Testimony of the man born blind. John 9.

SKETCH.—The life of Pundita Ramabai including her opinion of Hinduism.

Lux Christus, page 208.

READING.—(a). A child widow's prayer.

Lux Christus, page 222.

(b). Testimony of converts from Islam.

See The Light of the World, page 275.

PAUSE.—While we remember our Special Workers in their arduous work.

(c). Testimony concerning Confucianism.

Light of Asia, page 261.

PRAYER for Oriental students in America.

DR. WATSON IN AMERICA.

We are glad to note that Dr. Anna B. Watson, one of our Special Workers, is at home taking a much needed rest. May she be restored to health and strength. We hope many of our young women will be permitted to meet her.

NEW SOCIETIES.

Miss Margaret Barnes reports two new societies in Garnett Presbytery. Welda and Richmond, Kansas, with twelve charter members each. Miss Mary Barnes, president of the former and Miss Nina Kelsey, president of the latter.

Mrs. H. L. Hood reports one new society at Midway, Pa., Center congregation, with fifteen charter members. Mrs. Mary Donaldson, president. This makes two new societies in Chartiers presbytery.

The Alta B. Atchison society called the A. B. A.'s of Grinnell, Iowa, was organized recently with twenty-four charter members.

GOD'S GIFT OF TIME TO WOMEN.

Mrs. Montgomery, in an address, startled all her hearers by declaring that to the women of the present time God has made a clear and unmortgaged gift of five hours a day in the time spared to them by modern labor-saving devices which their grand-mothers did not know.

Where the women of a former time, must spin and weave and perform a thousand other consuming pioneer household duties, the woman of the modern time is free to devote herself to larger interests. What will the modern woman do with that time? Do we imagine that God has given us all this time simply to squander on pleasure? Let us not be theater-minded, or parlor minded, or beauty-minded, or even kitchen-minded. We must be world-minded. Our grandmothers were pioneers. We must in our time be pioneers still—pioneers to the whole world.

AN INSPIRATION.

It might seem impossible to find a band of young women who, after an exhausting day in the school-room, the office, or the work-shop, would be willing on a February night, when old Mother Earth was held in the cold embrace of snow and ice, to leave their comfortable firesides and travel six and sixteen miles to be present at a Union Missionary Meeting. But we have such young women up in Northern New York. On the evening of February fifteenth, the circles of King's Daughter of Troy and Schenectady met with the Albany Circle, just to get acquainted with those who were serving in the same department of the Lord's work.

They listened to a most inspiring address by Mrs. Welton Stanford, Jr., a woman of culture and wealth, who has turned her back on the frivolities of society and has set her face steadfastly to work for her Master and win young women to know Him, to love Him and to serve Him. Her remarks were based on the words: "I am the way, the truth and the life."

The devotional exercises were conducted by members from the Troy and Schenectady Circles. The Vice-President of the Albany Circle conducted the meeting with such ease and grace as would have been a credit to a Women's Missionary Society.

The Presbyterial Secretary of Young Women's work spoke briefly on the work assigned our young women and urged the necessity of enlisting every one of our young women in His service, instead of the one-third who now show any interest in this our own special work.

The music was one of the pleasing features of the Rally. One of Albany's sweetest singers rendered the old psalms with rare power and helped them in their heart-searching work.

At the close of the service a light lunch was served and a social time enjoyed while the girls got acquainted and talked over their work and future plans. We have been so encouraged by the interest and enthusiasm manifested in this, our first rally, to hope that the time is not far distant when we shall be able to report the "Young Women's Presbyterial Convention," of Albany Presbyterial.

MRS. J. N. KNIPE.

THREE RELIGIONS GRAPHICALLY DESCRIBED.

The following is a Chinaman's statement of his conversion:

"I was in a deep pit sinking in the mire and helpless to deliver myself.

Looking up, I saw a shadow at the top, and soon a venerable face looked over the brink, and said: 'My son, I am Confucius, the father of your country. If you had obeyed my teachings, you would never have been here.' And then he passed on with a significant movement of his fingers and a cheerless farewell, adding: 'If you ever get out of this, remember to obey my teaching.' But, alas! That did not save me.

"Then Buddha came along, and looking over the edge of the pit, he cried: 'My son, just count it all as nothing. Enter into rest. Fold your arms and retire within yourself, and you will find Nirvana, the place to which we all are tending.' I cried: 'Father Buddha, if you will only help me to get out, I will be glad to do so. I could follow your instructions easily if I were where you are, but how can I rest in this awful place?' Buddha passed on and left me to my despair.

"Then another face appeared. It was the face of a man beaming with kindness and bearing marks of sorrow. He did not linger a moment. He leaped down to my side, threw his arms around me,

lifted me out of the mire, brought me to the solid ground above; then did not even bid me farewell, but took off my filthy garments, put new robes upon me, and bade me follow Him, saying: 'I will never leave thee nor forsake thee.'' Christ did not come to me with theories and speculations, but with practical help in time of need.''

HERALD AND PRESBYTER.

CHRISTMAS DAY IN LYALLPUR.

The Christmas celebrations began early in the morning at our house. We were sleeping away when a crowd of men came up on our veranda and sang ''Hark, the Herald Angels Sing!'' It did sound beautiful when everything else was still but was rather disturbing to our slumbers. I knew they expected money, but as I was not sure who the men were nor what it might be used for I did not give any. A few days later a man came around and said they were going to use the money to buy a Bible for a blind man.

At twelve o'clock we met in the church for the Annual Congregational meeting. The house was packed so they all got to hear the reports and understand how things are going. From the church they came to our compound where the Christmas entertainment began. The pastor gave an address and Dr. Martin talked to the people about why he was happy. He had an uneducated man stand up and tell the story of the Birth of Christ. He said, ''This is one reason I am glad, because now whenever a crowd of Christians are together I can call for a Bible story and some one can get up and tell it.''

When it came time for the games the men went to one side and the women to another. We helped to entertain the women so can tell you something about it. We had a bean race but used pepper-grains instead of beans. Then we blindfolded them one at a time and let every one walk about twenty feet and try to strike a tin bucket with the stick she had in her hand. We tried to have a tug-of-war but did not succeed in getting the women divided equally. We would put three or four in the place we wanted them and then go to put others in their places but when we looked back the whole crowd was following us. If you have ever tried teaching a game to a number of little children who have never played a game before you will understand. However, they seemed to enjoy it about as much as if it had worked out all right.

After two hours or more at games of one kind and another the treat was given. There was plenty of Indian candy that the people like very much. They had intended to give an orange to each one but even after making allowances for more than twice as many as came to the church regularly they ran out before they were all served. After singing a Psalm, prayer and the benediction, the people all started for their homes appearing to have enjoyed the day.

The day's entertainment was all planned and managed by the Indian people. It was all very well done and every one was happy over it. We are glad for they are now encouraged to undertake more for themselves.

Your friend,

ROMA BEATTY.

''Christ lives—that is the deep meaning of the ancient saying, 'The nations are as a drop of a bucket. .... but the Word of the Lord endureth for ever.' Kingdoms dwindle and dynasties vanish away, but Christ abides. We are told that some of his friends once surprised Luther sitting at table after a meal and tracing thoughtfully upon its surface with some drops of wine the one word, Vivit—He lives. The great Reformer fell back upon that everlasting fact.''

LITERATURE DEPARTMENT

IN CHARGE OF MISS SUSAN E. McNALL, LITERATURE SECRETARY
904 PUBLICATION BUILDING, PITTSBURGH, PA.

HELPS FOR JUNIOR SUPERINTENDENTS

The Literature Department is well furnished with supplies for Juniors and Little Light Bearers.

Leaflets to furnish the superintendent with ideas for her work.

Narrative leaflets which are interesting stories to read to the children.

A recitation book for Juniors and Little Light Bearers, price 10 cents.

A dialogue: Story of the Dollies, 3 cents.

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Diplomas, graduating exercises and record books.

THE JUNIOR PIN.

A pretty pin in blue and silver with word Junior across the face. Appropriate to be given as a reward of merit.

Foreign Mission Study Text Book For Juniors.

"TOURING IN THE GLEAM."

Junior societies will enjoy the tour with these bright young folks and their leader who investigate the religions and temples of heathen countries. It is a wonderful trip, full of interest and adventure. Price 20 cents each. Postpaid 24 cents.

Home Mission Study Text Book For Juniors.

"BEST THINGS IN AMERICA."

Price, paper 25 cents; postpaid 28 cents each.

Price, cloth 40 cents; postpaid 45 cents each.

THE CONVENTION PIN.

The attention of delegates to the Chicago Convention is again called to the W. G. M. S. pin. This is a sterling silver brooch pin with the monogram "W. G. M.S." in silver on blue enamel. It is to be used in place of the badge at the annual conventions. Orders should be sent in early to avoid delay in receiving the pins. Price 35 cents postpaid.

PRAYER CYCLE.

Copies of the Prayer Cycle for the Moslem world which was printed in the March Magazine can be secured free from the Literature Department. Societies should order a quantity of these for free distribution.

Send orders to Literature Department.
MISS SUSAN E. McNALL, Lit. Sec.
209 Ninth Street, Pittsburgh, Pa.
904 Publication Building.

Treasurer's Report for the months of January and February, 1912.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Frdmen's Missions	Junior Special	Church Exten. & Parsonage	Ministerial Relief	Paym't on Parsonage Loans	Home for Missionr's Children	Junior Life Membership	Senior Life Membership	R't'd on Loan Investm't's	Contin'g't Fund	Women's Ass'n Work: Orph's Home	Women's Ass'n Work: Home for Aged People	Women's Ass'n Work: Colum.-Hospital	Magazine Fund	Miscellaneous	TOTAL
Albany	120 00				10 00															130 00
Allegheny	20 00	55 00	57 00		5 00	25 00	35 00													197 00
Argyle					3 00	35 00														38 00
Arkansas Valley	3 00	41 00		2 00	9 00	3 00	5 00	2 00												65 00
Beaver Valley	30 00	20 00	28 00		26 00		14 00	20 00				25 00								163 00
Boston	35 00		40 00	25 00	20 00	5 00	5 00	5 00												135 00
Brookville	35 00	42 00	5 00																	82 00
Butler	25 00	75 00		3 00	8 00															111 00
Caledonia	25 00				25 00															50 00
Cedar Rapids	22 00	72 00	30 00	34 00	37 00															195 00
Chartiers					50 00															50 00
Chicago		130 00										25 00								155 00
College Springs	10 00	100 00	5 00		13 00	2 00									1 00				5 00	136 00
Colorado		175 00																		175 00
Delaware		169 00																		169 00
Detroit	6 00		20 00				15 00													41 00
Frankfort	14 00		11 00		6 00			3 00												34 00
Illinois Southern					15 00	8 00														23 00
Iowa Northwestern	5 00		10 00		5 00														2 00	22 00
Kansas City	27 00				5 00	17 00	5 00													54 00
Kiskiminentas	49 00	93 00	41 00		22 00	29 00	10 00													244 00
Lake		12 00										25 00								37 00
LeClaire	24 00		9 00																	33 00
Los Angeles	117 00	14 00	95 00	20 00	20 00	5 00	3 00													274 00
Mansfield		26 00	15 00		10 00															51 00
Monmouth	5 00	51 00	5 00		5 00															66 00
Monongahela	285 00	589 00	220 00	80 00	191 00	74 00	40 00				30 00								51 00	1560 00
Muskingum	22 00	166 00				5 00					10 00									203 00
New Jersey	25 00																			25 00
New York				5 00																5 00
Oklahoma		5 00																		5 00
Omaha			5 00		18 00															23 00
Oregon	42 00	77 00	36 00	6 00	9 00		6 00	3 00												179 00
Pawnee	16 00		16 00				5 00													37 00
Philadelphia	25 00	10 00	38 00		5 00	5 00														83 00
Pittsburgh			5 00		15 00															20 00
Rock Island	15 00	69 00	5 00		13 00															102 00
San Francisco	32 00	211 00			14 00															257 00
Steubenville	16 00	20 00	5 00		12 00															53 00
Westmoreland	32 00	280 00	23 00	6 00	29 00		6 00	5 00												381 00
Wheeling	13 00		69 00	5 00	25 00	15 00	10 00	8 00												145 00
Wisconsin						9 00														9 00
Xenia	46 00	456 00	50 00	21 00	50 00	3 00	13 00	6 00						10 00					3 00	658 00
Norris Square S. S. (Phila.)		125 00																		125 00
North Bend Congr.		125 00																		125 00
Mr. and Mrs. G. M. Paden		100 00																		100 00
Santa Ana, (Cal.) Congr.		125 00																		125 00

S. S., 10th Church (Phila.)		125 00																			125 00
Congregation, Traer, Iowa		275 00																			275 00
Prairie Mission Farm					50 00																50 00
Townsville N. C.					9 78																9 78
Henderson, N. C.					52 41																52 41
Miller's Ferry, Alabama					15 00																15 00
Margaret A. Bell		24 00																			24 00
A Friend	308 09																				308 09
Menefee C. School Board			100 00																		100 00
Tuitions, Frenchburg			192 00																		192 00
Refunds			45 10	1 20			5 00														51 30
S. S., Sewickley		4 60																			4 60
Children of Mrs. T. Work						5 00															5 00
Monongahela Presbytery				1 35																	1 35
Semi-Centennial Com.																				50 00	50 00
Sale of Temperance Caldrs.																				32 00	32 00
Mrs. R. C. Morton																				7 00	7 00
Rev. Robert Maxwell (India)												40 00									40 00
D. C. and Abbie Wilson													25 00								25 00
Henderson, N. C.					150 00																150 00
Mr. and Mrs. J. G. Wallace	30 00																				30 00
W. M. S., Atlanta, Ga.	10 00																				10 00
Miss Blackwood			10 00																		10 00
J. M. S., Athens, Tenn.						3 00															3 00
Interest	930 00		90 00										300 00		920 71				90 00		2330 71
Parsonage Repayments									2868 19												2868 19
Chartiers Congregation														64 59							64 59
Items of Cents															1 20						1 20
TOTAL	2419 09	3861 60	1280 10	209 55	952 19	248 00	177 00	52 00	2868 19		80 00	400 00	64 59	931 91	1 00			90 00	150 00	13785 22	

Young Women's Special, $238.00. Temperance, $100.00.

SENIOR LIFE MEMBERS: Mrs. Lina Boyd Eachel; Mrs. A. W. Wilson; Mrs. J. M. Reed; Mrs. Margaret Rance.

JUNIOR LIFE MEMBERS: Sarah Jane Degelman; Lucy Meyer Degelman; William Pollock Maxwell; George Small Maxwell; Robert Wallace Maxwell; David Cree Maxwell; Margaret Puff; Herbert Neil Coats.

PARSONAGE REPAYMENTS: South Sharon, Pa., $80.48; Allison Park, Pa., $41.63; Gas City, Kans., $26.50; Evanston, Ill., $210.00; Brinton Ave., Braddock, Pa., $55.50; Conway, Pa., $83.25; East Mansfield, O., $27.75; Forest Ave., Bellevue, Pa., $83.25; Boynton, Okla., $20.00; Bristol, Colo., $44.40; Schenectady, N. Y., $83.25; Majors, Nebr., $138.66; West Allis, Wis., $50.00; First Kansas City, Kansas, $251.43; Gary, Indiana, $58.86; Roosevelt, Oklahoma, $16.65; North Allegheny, Pa., $77.70; Harvard Heights, Los Angeles, Cal., $69.38; First Olympia, Wash., $42.25; Long Beach, Calif., $69.38; Manhattan, Kansas, $52.73; Eighth (Boulevard) Chicago, Ill., $70.50; Third Spokane, Wash., $108.00; Arkansas City, Kansas, $41.67; Donora, Pa., $100.00; Emporia, Kan., $69.38; Guthrie, Okla., $55.50; Third Des Moines, Ia, $1.00.00; Nampa, Idaho, $55.50; Corsicana, Texas, $47.18; Ewing, Nebr., $40.88; Dales Memorial, Philadelphia, Pa., $388.50; Pitcairn, Pa., $69.20; Spirit Lake, Idaho, $55.50; Second Spokane Wash., $83.33.

MRS. J. B. HILL, Treasurer, 5630 Bartlett St., Pittsburgh, Pa.

REMEMBER — Every Congregation is to be canvassed, April 22 - 27, for new subscriptions for Women's Missionary Magazine. Envelopes will be sent first week in April. Observe carefully all requests.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

February 20, 1912.—Regular meeting of the Board was held in the Board room at ten o'clock. Mrs. Stevenson conducted the devotional exercises, and Mrs. Campbell led in prayer. Miss Brown presided.

Mrs. H. C. Campbell was appointed the representative from the Board to cooperate with the Student Volunteers and Y. W. C. A. organizations, in the work of interesting college students in foreign mission work, and in any other matters which call for united effort.

Mrs. Hill reported the receipt of $100 (one hundred) from Albany Presbyterial toward furnishing ward in the White Memorial Hospital, Pasrur, India.

Foreign Missions.—In order that the work of our foreign missionaries may be more fully presented to the Church at home, it was decided that for this year we ask all missionaries and workers to send reports which we will publish in pamphlet form.

After some discussion, it was decided that fourteen years is the proper age to graduate children from the Junior to intermediate societies.

Mrs. Sophie Cox Johnson, of Miller's Ferry was selected to represent the Freedmen's work at the Chicago Convention. Mrs. Alter will represent the Indian and mountaineer work.

Freedmen Department.— As there is enough Junior Life Membership money now in the treasury to endow the bed at Henderson Hospital, it was decided that Junior Life Memberships received from January, 1912 to January, 1913 will be counted with Life Membership money for Tanta, School.

Mrs. Samuel Yourd and Mrs. Mary C. Porter were appointed delegates to the "International Conference on the Negro," which will be held at Tuskegee Institute, Ala., in April.

Home Department.— Secretary had reports from Simnasho, Warm Springs, Tama, Los Angeles, Pitts., Kansas, San Antonio, Texas, Croatian.

Miss Laura Sawhill began work at the Ingleside Mission, San Francisco, February 1st.

Miss Workman has recovered her health and returned to her work at Woodlawn, February 5th.

Young Women's Department.— One new society was reported at Lawrence, Kansas, with 12 charter members. Miss Lorena Mustard, President.

March 5, 1912.— Regular meeting was held in the usual place at ten o'clock. Miss Brown presided and conducted the devotional exercises. Mrs. Stevenson and Miss Brown led in prayer.

The Treasurer reported receipts for the month $5,893.38; disbursements $16,596.81.

Dr. Anna Watson of Tanta Hospital arrived in this country February 15th.

Young Women's Department.— Miss Ida Little of Washington, Pa., was elected as the Young Women's Secretary.

Miss Agnes Wishart was chosen Home Mission delegate to the Chicago Convention.

Miss Bertha F. Stevens began her missionary work at Oklahoma City, March 1st.

Because of the distance to Seattle, also because any delegate to the General Assembly would be compelled to leave our own convention, in order to arrive in time, it was decided to send no representatives this year.

Freedmen Department.— Mr. Elliot, the new principal of the Prairie School, reported an average attendance of 99. Religious work there is taking on new life.

At Miller's Ferry Hospital 60 patients have been treated since the last report.

Miss Minnie Sutton was appointed matron of the kitchen and dining room at Knoxville.

The Domestic Science Department at Canton Bend, opened the last of February with Miss Gertrude Linn, teacher.

MRS. ADA KERR WILSON, Secretary

HAS YOUR CONGREGATION BEEN CANVASSED FOR NEW SUBSCRIPTIONS?

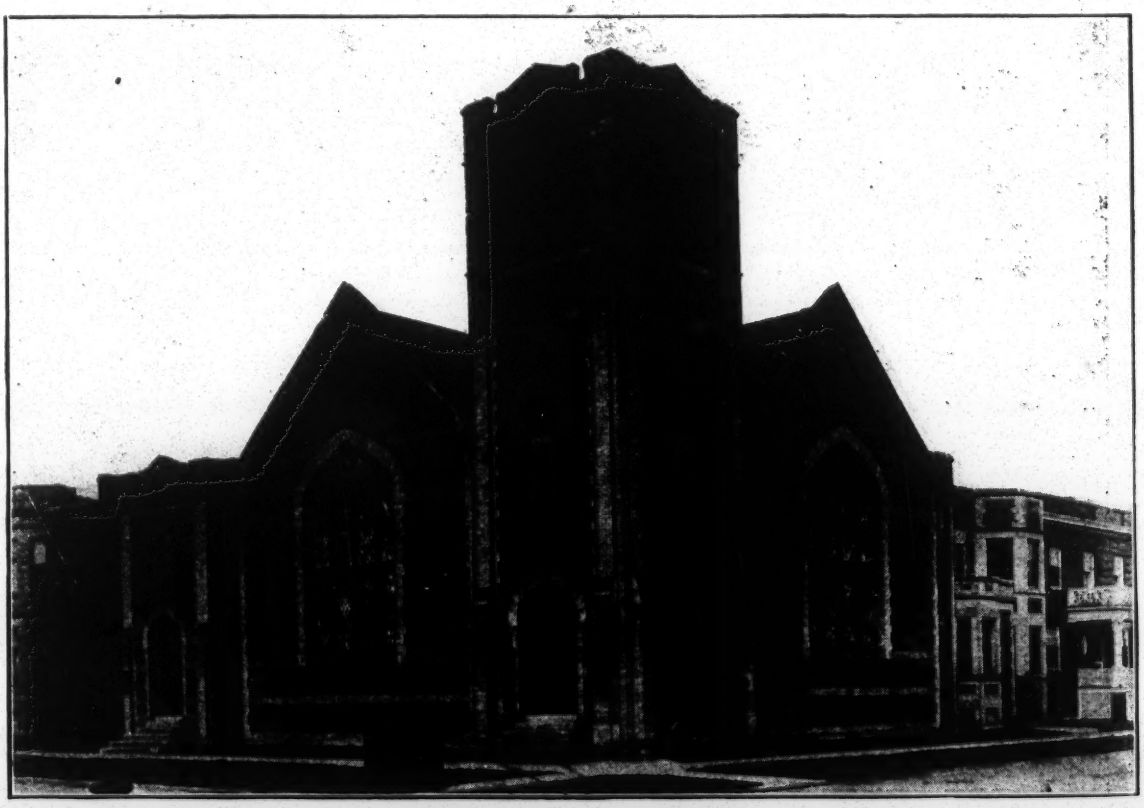
WHY NOT?

LOCAL EXECUTIVE COMMITTEE.

UPPER ROW, LEFT TO RIGHT — MRS. A. E. MARTIN, MRS. WM. PISTOR, MRS. EMMA CODY, MRS. H. R. AIKEN, MRS. GEO. WHITESIDE.

LOWER ROW, LEFT TO RIGHT — MRS. H. W. McCARTNEY, MRS. FLORENCE MILLER, MRS. A. B. THOMPSON, Chairman, MRS. WM. ROBERTSON, MRS. E. V. ADKINS.

Several of our Churches in Chicago are represented in this Committee. They have left nothing wanting to make the Convention a welcome and a success.



CONVENTION CHURCH.

FIRST UNITED PRESBYTERIAN CHURCH, CHICAGO, ILL.
REV. J. E. WALKER, Pastor.

MISS ANNA A. MILLIGAN
PRESIDENT
PITTSBURGH, PA.

MRS. JEANETTE C. ALTER
FIRST VICE-PRESIDENT
NEW WILMINGTON, PA.

OFFICERS OF THE TWENTY-NINTH ANNUAL CONVENTION,

WOMEN'S GENERAL MISSIONARY SOCIETY,

CHICAGO, ILLINOIS,

MAY 14-17,

1912.

MRS. A. M. McCLANAHAN
SECOND VICE-PRESIDENT
GREELEY, COLORADO

Christ is King.

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.

Who is this King of glory?
The Lord strong and mighty,
The Lord Mighty in battle.

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.

Who is the King of glory?
The Lord of hosts,
He is the King of glory.

Psalm xxiv: 7, 8, 9 and 10.